

117.4.16

A
TREATISE
OF THE
SACRAMENTS

According to the Doctrin of
the Church of *England* touch-
ing that Argument.

Collected out of the Articles of
Religion, the Publique C^{on}chism,
the Liturgie, and the Book
of Homilies. A

With a Sermon preached in the publique
Lecture, appointed for Saint *Pauls*
Crosse, on the feast of Saint *Iohn*
Baptist, Iune 24, 1638.

By T. B. Pr. Pl.

L O N D O N,

Printed by *Richard Bishop*, for *Abel Roper*,
and are to bee sold at his shop, at
the black spred-Eagle in Fleet-
street, over against *S. Dun-*
stons Church. 1639.



The following list of the
of the (A. T. C.)
is to give you a
and many other
public information, most
and for most of the
specimens of the

S. M. D. K. R.

Ex 2010. F. 1011
F. 1012. J. 1013



PErlegi librum hunc, cui
titulus est (A Treatise
of the Sacraments) nec
in eo quicquam reperio
quò minùs cum utilitate
publicâ Imprimatur, modo
intra sex menses proximè
sequentes typis mandetur.

SA. BAKER.

Ex ædib. Fulham. in
Festo S. Jacobi, 1638.

Ad Amicum & Symmistam suum
charissimum, *Tho. Bedford, S. Theol.*

Baceh. & divini verbi, apud Pli-
mouthienses Concionato-
rem Orthodoxum.

Dum sensu veteri, sacra pandis ad Ostia Plimmi,
Deque Sacramentis quæ mage sana doces:

Dogmata, nil mirum tua displicuisse popello,

Et tibi consiliis conciliasse graves.

Scilicet hic cæcus furor, hæc insania vulgi.

Affectu, minimè vi rationis agi.

Cumque sibi vitulum semel instituerè colendum

Effuditim Idolum deperisse suum.

Tu tamen, ut dixis detonsa bipennibus ilex

Crescit, & ex ipso vulnere ducit opes:

Macte tuâ virtute, & contra audentior ito,

Elicitamque tuis vim tibi sume malis.

Intumeant fluitus, spinaeque ad littora volvant, *spumantq*

Et repleant rauco murmure quæque suo:

Tu pertende viam, quò te Cynosura vocabit,

Nec metuas tumidi vimque minasque maris.

Scilicet in cælis sedem, compestere fluitus

Et rabiem populi qui bene novit, habet.

Adde, Sacramentis quos tu pius addis honores,

In nomen recident tandem aliquando tuum.

Aaron Wilson Arch. Exon.
& Vic. de Plymouth.

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1. *Chrysomelidae* (Coleoptera)

REVERENDISSIMO
IN CHRISTO PATRI

ac Domino suo Colendissimo

D^{no} IOSEPHO,

Divinâ providentiâ Episcopo

Exoniensi, Diocesano suo;

viro verè φιλαγάδῳ.

Cui pro eximiâ suâ & singulari
benevolentîâ & favore plurimum se
debere fatentur quotquot pacis
& Ecclesiæ Filii

Traſtatulum hunc De Sacramentis,
unâ cum Apprecatione salutis,
& foelicitatis in Testimo-
nium Gratitude, &
Observantiæ

*Humillimè
Dedicavi*

T. B.

REVERENDISSIMO

IN CHRISTO PATRI

et Domino meo Colendissimo

D^{no} IOSEPHO

Divinae providentiae Episcopo

Freisingensi Diocesis

et

Qui pro eximio hoc & singulari

honore & favore plurimum

debetur laudum et gratiarum

et fidei

laetitia hunc Deo Sacramentis

et cum Applicatione

et sollicitudine in Testimo-

nium

Officium

1771

1771

1771



TO THE
C O V R T E O V S
Christian Reader who so-
ever, whether of the
Clergy, or of the
Laity.

More especially,

To my loving and belo-
ved Auditors of the Town
of *Plymmonth*, Grace,
Mercy, and
Peace.

Have now at length
sent abroad into the
world, what I in-
tended many days ago, but
could not compass till this
present time. Many, the most
) (of

The Epistle

of these Notions touching the Sacraments, have I preached now and then, in the course of my Lecture, as the Text in hand presented an occasion to me. In the delivery of which, because I could not be so happy, as to give that cleer, that full satisfaction which I desired, at least, not to all my Hearers, I set pen to paper, and out of those severall Notes disperst here and there, but especially out of some explications upon the Church Catechism, have I concinnate and fitted up this Treatise, which I now present to your view.

The last year, after that by the advice of some judicious Friends, to whom I imparted the sight therof, I had altered, and amended what was thought needfull, I presented a Copy therof to our Reverend Diocesan, with this intention-

to the Reader

mention, that to his Censure it should stand, or fall: if he thought fitting, it should pass abroad; if not, I should commit it to the Dust and Moths, the just destiny of unhappy scriblings. To whom should I give an account of my studies, rather than to Him, by whose favour and permission I enjoy my Licence, the liberty of my Lecture, and Ministeriall labours?

It pleased his Lordship after the perusall of my papers, to redeliver the Copy to me, with that Approbation, of which I confess my selfe to be still ambitious, viz. That hee conceived the substance of my Book to be sound and orthodoxall, agreeable to the Truth of God, and consonant to the doctrine of our present Church. Nor did his Lordship spare to advise me, and put me upon
the

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the Publication of it: alledging that tho the same things are already published: yet to see them laid together, (as her they bee) and brought into frame, and uniform discourse would quit the cost, and be worth acceptance.

A willing mind is soon persuaded: to say the truth, I was easily induced to send it forth into the World. In generall for the publique benefit of the Church of God; as conceiving the Argument to be no less needfull, than usefull to advance that respect and honour which is due to this sacred Ordinance. In speciall to plead my Cause, to give satisfaction to some of my Hearers: whose Ey perhaps, may now resolv them, in that wherein their Ear, hath hitherto (tho unjustly) detain'd them doubtfull. I blame not
any

to the Reader.

not any, who doth not presently receive what is suggested by the New-come Preacher : I commend the inquisitive Bereans, who will examine the Doctrine of *S. Paul* himself, before they will adhere unto it : Only I would pray the Hearer, I would intreat the Reader, not therefore to neglect the truth of God, nor less regard the Doctrine of our Church, because the person that now presents it to the publique view, is not of greater place, of better parts, of more ability. Even Goats hair was usefull, and Badgers skins accepted towards the erecting of the Lords Tabernacle. And this poor Treatise of mine, may through Gods blessing, be profitable (I hope) to some, and do some good in the Church of God. Howsoever : I have done what I could : Th

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rest I leave to God.

How needfull the Argument
is, you shall find observed
and breefly touched in the
preface; which when you
have read, the rest of the
discourse is subdivided in-
to three generall parts. In
the first of which I have
endeavour'd to shew what
a Sacrament is: The end
and issue whereof is, to
determin the Number of
true-born Sacraments.

Particularly:

Cap. 1.

*The definition of a Sacra-
ment: The Essentiall parts,
and Originall therof. A sign.
A visibl sign. The Element.
The Authour of the Sacra-
ment; Christ; His Word of
precept; of promise. The word
of Consecration.*

Cap.

to the Reader.

Cap. 2.

*The Essentialls and Originall
of Baptism. viz. the Element,
Water : the Ceremony, Wa-
shing: the form of administra-
tion. Where is shewed, what
therin is Essentiall, and what
therein is Accidentall.*

Cap. 3.

*The Essentialls. and Originall
of the Lords Supper. sc. the
elements, Bread and Wine :
the Originall, Christs In-
stitution: The Cup unjustly
taken from the Laity by the
present Church of Rome.
The mixture of water.*

Cap. 4.

*The inward grace signified by
the Elements. sc. The Bo-
dy and Blood of Christ. Both
Sacraments have Relation*

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to the passion of Christ.

Cap. 5.

A Corollary : If either of the parts be wanting, there is no Sacrament. Hence an Argument against Transubstantiation. Hence Arguments to prove that those five, sc. Matrimony, Ordination, Absolution, Confirmation, and Unction, are not legitimate Sacraments. The right use of these Ceremonies touched.

In the second generall part, I shew the end why Sacraments were ordained; the Issue wherof is to manifest the Benefits that we gain by the Sacraments : And consequently the necessity of Receiving.

Particularly.

Cap.

to the Reader.

Cap. 6.

The generall end why Sacraments were instituted. This two-fold. A mean of Conveyance : A ptendg of Assurance : Sacramentariâs confuted : Sacramentall Union. Hence the efficacy of the Sacraments, and the Translation of Phrases : Reall Presence : A note touching the spring of Heresies, the right use to be made of in-explicable Mysteries : Something touching Transubstantiation and Consubstantiation.

Cap. 7.

The special end of eirher Sacrament : the choice of the Elements : Baptism the Sacramēt of our Admission : Persons having right to Baptism. An Argument proving the law-

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fulness of baptising Infants. Anabaptists objections against the Arguments answered. The Lords Supper the Sacrament of Preservation : with the use thereof.

Cap. 8.

The Benefits of the Sacraments in generall. sc. Incorporation into Christ : hence the secondary Benefit of Baptism. 1. Remission. 2. Regeneration. How farr Baptismall Remission extendeth : whether to sinns future ?

Cap. 9.

The Benefits of the Lords Supper : sc. Incorporation and Union continued. Consequently strengthening and refreshing of the soul. Spirituall diseases and maladies : They their own greatest enemies,

to the Reader.

mies, who absent themselves.

Cap. 10. •

*Corollaries drawn from the
premisses. 1. The Reason,
why Baptism is received but
once, and the Lords Sup-
per often. How often we are
to receive the Lords Supper.
2. The Necessity of the
Sacraments, what and how
great it is.*

In the third generall part,
I set down the Qualifica-
tion of the Receiver. The
end, & usefulness wherof
is to prevent, if it may be,
the prejudicate opinion of
Opus operatum, which is so
usually cast upon the for-
mer Doctrin, and De-
fenders therof.

particularly :

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Cap. 11.

The Qualification required of them that come to the Sacraments. The equity of a Qualification pre-required: Particularly: what is required of Men: what of Infants.

Cap. 12.

Of Repentance. The first Branch of Qualification, common to both Sacraments. The nature of Repentance. The Name thereof: the Acts of it in the Heart, Tongue, Hand. Touching Confession and Restitution.

Cap. 13.

Of Faith, the second branch of Qualification common to both Sacraments. The nature of Faith seen in the Act and Object. How Faith

to the Reader.

is a mother-Grace. Sacramentall Faith: the promise in either Sacrament: these two meeting together, make a kind of Omniporency. Answer to an Objection touching Transubstantiation.

Cap. 14.

A speciall note touching these two branches of Sacramental Qualification: what if profession be counterfeit: the case of Simon Magus: the School-tenet De obiceposito.

Cap. 15.

A Digression, handling the case of Infants Baptism: An Examination of the Anabaptists Arguments against baptising Infants. Their first Argument [No Pre-

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cept, nor President] answered. Their second [they have no faith] answered. Shewing that there needeth none actuall faith to qualifie Infants. Profession of faith is made by their Sureties: Interrogatories in Baptism how understood: Good reason to admit Infants to Baptism, and yet not to the Lords Supper.

Cap. 16.

Of Qualification peculiar to the receiving of the Lords Supper, viz. Thankfulness, Remembrance of the Death of Christ. The Name Eucharist. The Means how to stir us up to Thankfulness. The manner how to express it.

Cap. 17.

Of Love and Charity: what

to the Reader.

is meant thereby; Reconciliation: the Name Communion: a Patheticall exhortation to it.

Cap. 18.

Of Examination: what it is: what is required to it: Persons imployed in it. The Object of Examination. 1. Repentance, the marks thereof: 2. Faith, marks of true Faith. A note touching the Universallity of Sacramentall Charity: The Necessity of this Sacramentall preparation, seen in the danger of unworthy Receiving.

And thus have you the summe of this Treatise: By which you may guess whether it be worth the reading, yea, or no: I have been (as you see) larger in the practi-
call part, than in the Theore-
tical

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ticall; this third generall part
being equall to the other two.
And yet I have not been so
large as some Readers would
think fitting; neither in this
later, and much less in the two
former parts therof. My A-
pologie is: This is not an age
to blot paper in: They that
most commonly bestow time
in reading books, are 'of the
Clergie'; and to them five
words spoken with reason, and
understanding, are better than
five thousand tautologies, and
iterations. Among the Laity,
if any one find not full satis-
faction by what I have writ-
ten, the Minister is at hand
in every parish, of whom he
may inquire. And I humbly
intreat my brethren of the Mi-
nistry (what I faithfully pro-
mise to them in the like occa-
sion) to do me right, in helping
their people, that desire it, to
appre-

to the Reader.

apprehend the best construction of what may seem doubtfull : imitating therein that of Saint *Austin*, lib. 2. c. 2. *De Anima, ad Renatum, Ubi mihi animus erga me hominis ignotus est & incertus, melius arbutor meliora sentire, quam in-explicata culpae.* As for the truth of what I have set down doctrinally, and positively, I know my Brethren of the Clergie (if Ministers of the Church of England) may not desert me, much less oppose me, except they will desert their own subscription, in as much as what I have written, hath been collected (*totidem fere verbis*) out of those books to which they no less than I have heretofore subscribed.

To this Treatise I have sub-nected, and printed with it the copy of a Sermon, preached lately (*sc. Jun. 24. 1638*) in the

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the publique Sermon appointed for S. Pauls Cross. So much the rather, because, as the Subject Matter is an argument co-sen-german to the former treatise: so in it I have the more largely insisted upon that doctrine which is most doubted, and discussed, viz. The efficacy of Baptism.

In this Sermon (to give you a taste thereof) *After the division of the Text, and the explication of the phrases: you have something interserted touching this Doctrine, That death doth free us from the dominion of sin. The which, tho a truth, and very usefull, as there I shew for consolation against the fear of death: yet is but briefly touched, and passed over, as not being that which the text in hand doth chiefly aym at. This is indeed, as then I come to shew That Christians are dead men* and

to the Reader.

and therefore free-men. Dead, while they are alive, not in sinn, but to sinn, as Theophylact (which I pray the Reader to set down in the margent) doth out of vers. 2. supply the text, thus reading: Qui mortuus est peccato, justificatus est à peccato. This is by being baptised into the death of Christ, i. e. either into the profession of conformity with Christ in his death, or else into the participation, and communion of the power, and efficacy of Christs death.

The first is a Truth, and the ground of a good Doctrin, viz. That by the vow of Baptism Christians are dead to sin. An Argument of confusion to carnall-Gospellers. But the second I pitch upon, because, as Beza well noteth: Non ex conformitate communicatio, sed ex communione conformitas; because we partake of the power of Christ

The Epistle

Christs death: thence it is that we are conformable to him in mortification.

Now, to be baptised into the Communion of Christs death, what is it else, but by Baptism to be partaker of his death, and consequently discharged from the Dominion of sin: So the Doctrin.

Doct. Christians howsoever before their Baptism, they be servants of sin, yet by Baptism they are freed from the service, and dominion thereof.

The uses of this Doctrin are three-fold.

First, for instruction, shewing the efficacy of Baptism; touching which, two cautions:

1. That the efficacy of the Sacrament is but instrumentall.
2. That it pre-supposeth a right Qualification in the Receiver.

Secondly,

to the Reader.

Secondly, For consolation to Parents in respect of their children dying in infancy.

Quest. Whether all infants be regenerate in Baptism.

An Answer set down in two conclusions.

An objection taken from the usuall phrase of Preachers in pressing the duty of attendance upon the means of grace.

The answer to it.

Thirdly, for exhortation, And this directed:

First, to Parents, To watch carefully over their children, that they be not re-enslaved.

To acquaint them with this benefit: to call upon them &c.

Secondly, To all Christians.

In generall: to walk as Free-men.

In speciall: to hinder the
reign

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reign of sin in themselves.
Object. I fain would do so,
but am not able.

Sol. Christians, have help
to subdue the power of sin
sc. An interest.

First, In the blood of Christ
streaming in the Sacra-
ments.

Secondly, In the Communi-
on of Saints: the Church
Prayers.

A Caveat. That if Christi-
ans desire this benefit
they must not forfeit their
interest by running into
temptation.

Hitherto the copy of the Ser-
mon.

These two little books, not
much unlike to the poore wi-
dows two mites, have I cast
into the Treasury of the
Church; I pray God they
may be no less accepted with
God,

to the Reader.

God, and all good men ; that
so the successfulness of these
my poore endeavours may en-
courage me to go on cheerful-
ly in the work of my Mini-
stery, and to bestow some big-
ger volumn upon the Library
of this Church, and Nation.
I know we are not born for
our selvs alone, nor for this
present age alone. I should
choosether rather to be too busie
(in this kind) and to over-do,
rather than to be wanting to
my place, and people.

I cannot hope to live (at least
not here wher I am) til I see the
harvest of my seeds time, the
fruits of my labour here be-
flowed. We of the Ministry,
commonly our greatest com-
fort is, in the happy growth of
grace in those, whom at our
first entrance we find to be of
tender years. Nor do I doubt
but that amongst these, there
will

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will be found some, that hereafter will rejoyce in the remembrance of those holy truths, which they have heard received, and gathered up their attendance upon my poore labours : and they will say, this, and this did I then heare, and learn : and though at the present I felt no great sweetness in it, yet do I now taste it, and know it to be the holy truth of God. In particular, this Doctrin of the Sacraments, and their efficacy, which seemed so strange, and uncouth in the ears of divers of the elder Audience, will by the younger sort be received now, and hereafter remembered with happy congratulations.

Now then for their sake, that they may keep fresh memory what they have heard, that they may recall to mind what perhaps hath slipped

to the Reader.

and is forgotten, have I sent abroad these, and if God say amen, I shall send abroad some other of my notes. For their sakes, I say, that they may have wherewithall to perswade others what themielves do know: viz. *That those things* (to use the phrase of the Disciples to Saint Paul in a case not much unlike) *that those things wherof divers have been informed concerning me, are nothing, but that I also walk orderly, and keep the Law:* The law I mean of holy teaching, and edification; not wasting the time in curious, and needless speculations; but endeavouring (*pro posse meo*) both plainly to explicate, and profitably to apply, what the text of Holy Writ hath led me to.

In the prosecuting of which, if I have proceeded otherwise (as some say) than others have done

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done before me ; let the indifferent Reader do that, which those Hearers should have done, *sc.* try , and examine which of us doth most need to follow the steps of the holy Scripture, and tread in the path of our Mother-Church. To me I confels, it is a scruple to depart from the pattern of wholesome Doctrin , to that which I have subscribed : if it be not so to others, it is not my fault if I dare not follow them. But there is a generation of men, who have learned to pretend the authority of such Worthies, and such great Divines, meerly to countenance what themselves have pitcht upon, in prejudice, and opposition of the present Ministry. This was (say they) the Doctrin, this the opinion of such, and such ; when, upon

to the Reader.

due examination, their judgment was nothing so, but clean contrary. That this may not hereafter befall me, this Treatise shall be a witness to the world, what I beleev, what I have taught as touching this Argument. The scope wherof in brief is to shew: That the effect of the Sacraments is our union with Christ: The fruit is communion in his Merits, and Graces; in his merits for Remission, in his Graces for Regeneration: both which are begun in Baptism, and perfectly consummate in the Lords Supper. This is all: Farewell dear Christian Reader; pray for him, who hath devoted himself, and the strength of his labours to the advancement of thy spirituall welfare. Let thy prayers commend me and my labours to
the

The Epistle &c.

the blessing of our heavenly
Father.

In whom I rest, Thine.

*The Lords unworthy ser-
vant in the work of the
Ministry.*

T. B.



A
TREATISE
OF THE
SACRAMENTS

The Preface.



*Great was the love
of our blessed
Saviour to the
sinful race of the
sons of men : Greatly did
it appeare by that Redemp-
tion, which by his death is
purchased : This hath re-
covered to us the favour
of God, which is to us the
deep and inexhaustible foun-*

B tain

tain of all goodnesse : yet
hath not the love of Christ
our Saviour stayed here ;
hee thought not this suffi-
cient, but hath added the
Revelation of this benefi-
for our Comfort ; Yea he
hath also wisely invented
the way, by which this be-
nefit might be conveyed to
us, and we put in full posses-
sion of the same : Nor is this
later a lesse demonstration
of his singular love than
the former. Without the
Redemption purchased, what
are wee, but a masse of mi-
sery, borne to endlesse woe,
and irrecoverable destru-
ction ? Without the Reve-
lation of this Redemption,
and the means by which it
may become ours, what is
this

The Preface.

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this life of ours, but a
perpetuall disconsolation?
Wherefore, so often as wee
blesse God for the benefit of
our Redemption purchased
by the blood of Christ; so
often let us remember to
praise him for the Revela-
tion of it made unto us by
his spirit.

The way and meanes by
which the spirit of Christ
doth acquaint us with this
Redemption, is the ministry
of the Word, and Sacra-
ments. And here is the bu-
sinesse, and malice of Sathan
that grand enemy of our
Salvation. Hee could not
hinder the work of our Re-
demption, but hee will do
what hee can to hinder us
from the knowledge, and

comfort of the same : For
this end, one while hee seek
eth to darken the light of
the Sunne, otherwhiles to
oppresse the heat thereof;
sometimes to trouble the
pure streams of knowledge
running in the word, some
times to turne aside the wa
ters of comfort streaming
in the Sacraments. Here
then is the office of the
Church and the members
thereof, to preserve (as much
as they can) the text of ho
ly Scripture, and the Do
ctrine of the holy Sacra
ments free from all Corrup
tion : To preserve I say if
it may be; or else to vindi
cate both the one, and the
other from that which is
contracted; that in them,
and

The Preface.

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and by them the Children of the Church may bee able to comprehend with all Saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that so they may be filled with all the fullnesse of God.

Since the time that Popery (truly so called) hath beene discovered to be meere delusion rather than true Christian doctrine, by the light of the glorious Gospell in this later age, breaking forth like the Sunne from under some cloud; It may be worth our labour to note how by little and little, one point after another hath beene purged from corrup-

B 3 tion,

tion, and by the labours of the industrious learned brought to that light, and perfection, that we cannot readily see what more can be added. If any thing be yet wanting, it is time that the labours of the faithful Ministerie be applied to the doctrine of the Sacraments, that it also may be yet further cleared from the misconceits of error, and ignorance; and the people taught to yeeld that respect, and honour, which is due to that sacred ordinance.

For this cause have I (tho the unablest of many) set pen to paper, that what light my selfe have gained by perusing the doctrine of our Church touching this argument,

The Preface.

7

argument, I may not envy it to others (a fault too frequent in this age) but rather present it to their view, that others also may see the same, and so receive more fruit, and comfort by the Sacraments than hitherto. At least, that hereby they may be stirred up to dig deeper, and seek further, than happily as yet they have done, into the doctrine, and usefulness of these sacred mysteries.

To come to the knowledge of the nature and use of the Sacraments, three things are especially to be learned, viz. What a Sacrament is: Why it was instituted: and what qualification is required in the Receivers. To
B 4 these

these three heads may be reduced whatsoever needfull (especially for the vulgar, for whose sake I undertook this task) needful I say to be known.

In the handling of which I will precisely follow the doctrine of the Church of England, not only because by subscription I am bound to acknowledge it for truth; but also because indeed it doth best agree with the text of sacred writ and doth most fully, and clearly explicate the sacred truth of this most useful doctrine.

CHA

CHAP. I.

What a Sacrament is.



THE Notation of the word we leave to Criticks, together with the common use thereof in humane Authors; As it is used by Divines we are to speak of it. And so the Church defineth Sacraments to be *not only badges of Christian mens profession, but rather they bee certain sure testimonies, and effectuall signes of grace, and Gods good will towards us: By which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirme our faith in him.*

Articles of Religion
cap. 25.

Thus in the Articles of Religion enacted and established Anno 1562. Afterward in the second

Chap. I.

second book of Homilies, viz. in that of Common-prayer and Sacraments, out of Saint *Augustine* is confirmed the common description of a Sacrament, which (saith the Homily) is, that it is a visible signe of an invisible grace; that is to say, that setteth out to the eyes, and other outward senses, the inward working of Gods free mercy, and doth (as it were) seal in our hearts the promises of God.

A little after, distinguishing of Sacraments according to the exact signification of the word, from the generall acceptance of the same; it sheweth that in the exact signification of the word, Sacraments are visible signes expressly commanded in the new Testament, whereunto is annexed the promise of free forgiveness, and of our holinesse, and joyning to Christ

Christ. To the same effect, and almost in the same words, hath Mr. Nowell in his larger Catechisme set down the definition of a Sacrament: Out of all which (when in the conference at Hampton Court Anno 1603. in the first yeare of King James of blessed memory, it was motioned, granted, and appointed, that something should bee added to the Catechisme in the Communion book for the doctrine of the Sacraments) this definition was collected, viz. That a Sacrament is an outward visible signe of an inward and spirituall grace given unto us, ordained by Christ himselfe as a mean whereby we receive the same, and as a pledge to assure us thereof. In which description besides the end of the Institution, which I reserve to speak of by it selfe in the second

Chap. I.

cond part, wee have a cleare
 expreffion of the Quiddity
 and Effence of the Sacraments
 together with the Author and
 Originall of them; Of which
 in order.

The Essence of a Sacrament.

THis is contained in the
 Genus, and Species. The
 Genus, or common nature of
 a Sacrament is, that it is a
 sign; The Specificall nature
 or difference of a Sacrament
 is, that it is externall and vi-
 sible.

A SIGN: This I say sets
 forth the common nature of a
 Sacrament: The word is a
 note of Relation, and puts us
 upon this question. Whereof
 is it a sign? The answer is
 ready; A sign of grace: The
 Article addeth *signs of grace,*
 and

and Gods good will towards us. Part. I.

What this Grace, this effect of Gods good will to us ward is, wee shall best determin, when wee find it in the severall Sacraments: For the present, the Church saith, it is inward, and spirituall, that is, such a Grace, as resteth not in the body, but reacheth to the inner man, the Soul, and Spirit; Moreover, it is a *grace given unto us*, not only reported, or proffered, but also given, and put into our possession.

OUTWARD and VISIBLE.

This word puts a difference betwixt this, and other signs of grace. This is a signe for Representation, and therefore must be obvious to the senses. By these is knowledge conveyed into the understanding: Thus is the Body a loving yoke-fellow, and helper to the

Chap. 1. the Soul : Neither is this sign only outward, but also visible and subject to the Eye : Herein differing from the word : Grace maketh way into the Soul, by the Eare, by the Eye : By the Eare in the word, by the Eye in the Sacraments. The Sacrament is a visible representation of grace ; Thus hath God provided for Credence, and Confidence ; for Faith, and Assurance : What we heare wee do beleeeve, but what wee see, wee know. Wherefore as in the word, we use our eare to heare ; so in the Sacrament, we use our eye to see, and behold ; else are wee justly blamed. Hath God set up the brasen Serpent, and will not Israel turne themselves to behold the same ? Note that this outward visible signe by a peculiar name is termed the Element, which puts

puts us in mind that it is a matteriall substance, and differeth therein from the Ceremonious Actions, which attend the Administration; And which by their visibility might put in to be accounted signes: but indeed are not, as in the sequell will appeare.

The Author and Originall.

THis is intimated in those words of the Catechisme *Ordained by Christ himselfe.* The Sacrament is a signe by institution, not meere by naturall signification. Truth there is in the signe a naturall Aptitude to represent what is signified; yet because it hath a resemblance to other things also, the institution doth restrain it to this individuall: Hence there is need of a word to be joyned to the Element to make

Chap. I.

Lombard
& Bonad-
venture

Sentent. lib.

4. Dist. 3.

Aquín. part

3. qu. 60. 6.

*Detrahe
verbum &
quid est A-
qua nisi a-
qua? accedit
verbum ad
Elementum
& fit Sa-
cramentum.
Aug. in Ioh.
tract. 80.*

make it a Sacrament: Yea a twofold word, and both from Christ himselfe, viz. a word of Precept enjoining the use of this Sacrament, and a word of Promise to enjoy a benefit by the same.

This is that word whereof Saint *Austin* speaketh saying, *Take away the word, and what is the water of Baptism but water?* his meaning is; what more virtue, and efficacy in the Font than in the Fountain water. But, saith he, let the word bee joyned to the Element, and then it is made a Sacrament: which to understand of a bare, and naked recitation of the words, which the Schoolmen call the form of the Sacrament, is too jejune, and barren: Most true it is, that the right, and due form of Administration requireth, that there bee made

a plain and audible recitation of the precept, and promise both. And this in our Church-Liturgy is the matter whereof the prayer of consecration consisteth. Yet not our formall Recitation of them is that which doth give virtue to the Element, but the institution of Christ, *i.e.* the precept which he gave for our warrant, and the promise which he added for our encouragement. He I say: For who else durst give such a precept? who else can performe such a promise? *Such a precept*, if not given by Christ, is a direct breach of the second Commandement, which as it forbiddeth all Images of God, made by man for this end, to convey honour to God; so also all Images of his grace ordained for the conveyance of holinesse to man. *Such a promise*

Chap. 1.

*Bellarmin.
Tom. 3. de
Sacrament.
lib. cap. 23.*

promise by which in the use of this, or that creature, Grace may bee expected, who can performe but Christ alone? of whose fulnesse wee do all receive grace for grace: If the none but he can perform the promise of grace, it is fitting that he alone should appoint the signe: And in this do all agree: That Sacraments are Ceremonies of Christs owne immediate ordination, and institution; The Author of every legitimate and true born Sacrament is God himselfe: Thus it hath been from the beginning. To *Adam* God gave the tree of life; to *Abraham* Circumcision; to *Israel* the Passeeover: In the new Testament God spake by his Sonne, and by him ordained Sacraments.

Coroll: By this that hath
beene

Part. 1.
Bellarmin.
Tom. 3. de
Sacrament.
lib. 1. c. 20

beene said touching the originall of the Sacraments, see what to hold touching that question disputed betwixt *Bellarmin* and *Chamier*. viz. whether to the consecration of the Elements, it be sufficient to make a bare recitation of the words, which concern the Element; or whether some further declaration of the first Institution be required: *Ex gr.* Whether the pronouncing of these foure words: *This is my Body*, over the Bread, bee enough to change the Bread, if not in nature, yet in use, and make it Sacramentall. *Bellarmin*, and his fellowes contend, that that word, which maketh the Sacrament, is, *Verbum consecrationis*, by which he meaneth a form of words pronounced over the Elements; And thereupon bequarrelleth
Calvin

Chap. I.

* *Chamier*
Tom. 4. de
Sacr. lib.
1. cap. 15.
 16.

Calvin, and others, who (saith he) require *Verbum concionis*, a sermon to go before the Sacrament. Contrarily * *Chamier* stoutly defends, that the word by which the Element is made a Sacrament, is *Verbum concionale*, not a sermon, as the vulgar counteth a sermon, but a plain, yea an audible recitation of the first Institution. By which the people may take notice of the sacred action in hand: of the Author, intent, and scope of the Administration; of the Precept that giveth warrant; of the Promise that giveth encouragement. This he and many other of our Protestant Divines, count that word, that must be joyned to the Element, before it can be acknowledged for a Sacrament.

CHAP. II.

*The manifestation of
both these in the
Sacrament of Bap-
tism.*

COME wee to the particular Sacraments; that so we may further manifest the truth of that wee have set down touching the Essence, and Originall: And first for Baptism.

IN BAPTISM, the outward visible sign (saith our Church) is *water wherein the person baptised is dipped, or sprinkled with it in the name of the Father, and of the Son, and of the Holy Ghost: where note.*
First,

Chap. 2.

First, the Element : secondly, the Administration consisting of a Ceremony, attended with a forme of words.

Nulla distinctio maris, fluminis, lacus, fontis, alveo diluatur. Terzull. lib. de Baptismo.

The Element (that is the outward visible signe) is Water. Any ordinary water may be used ; rain , river, or fountain , no great matter in that, so it be water; and for religious-manners sake, as pure water as may be : none other liquor may be used , but water ; herein all agree. The reason hereof see cap. 7. The custom of the *Jacobines* that baptise with fire, is farre wide. That text of *Matth. 3. 11.* on which they build, must bee expounded metaphorically , or rather prophetically, with reference to the historie of the fiery cloven tongues , the visible representation of the holy Ghost on the

the day of Pentecost. *Act.*
2. 2. 3.

Part. 1.

The Ceremonie used in Baptisme is either dipping, or sprinkling : dipping is the more antient : At first they went downe into the rivers, afterwards they were dipped in Fonts : In colder climates, and in case of weaknesse, the custome of the Church hath been to poure water on the face. The substance is washing : to wash the body either in whole, or part, and so that this be done, the manner is dispensable by the Church. So for the number of dippings, *i.e.* whether it should be done once, or thrice, is held indifferent, and in the power of the Church ; as experience hath made it good : for why ? the power, and efficacie of the Sacrament, doth not stand in the

Hence Baptisme is termed washing. *Eph.* 5. 26. *Tit.* 3. 5.

Lombard
& *Bonav.*
Sentent. l. 4. *Dist.* 3.
Aquin.
parte 3.
Qu. 66. 8.

Chap. 2.

the quantity of the Element, but in the nature and true use thereof.

Use.

Well, the body must bee washed ; all washing doth presuppose uncleannesse : here then take notice of the state of nature , wherein wee are born, or rather see how Baptism doth teach us Repentance : *viz.* By shewing us our naturall corruption, which must be washed , before wee be acknowledged for members of Christ : meditate of this , when thou seest the Infant baptised ; and see it (I advise thee) so often as it is done, that so thou mayst often take notice, of the spirituall pollution of the soul : of the soul I say, for this washing in Baptism, is not in respect of the bodie, but of the soul in the body ; he that resteth in the washing of the body, loseth al.

The

The forme of words used in the Administration of Baptism hath in it something essentiall, and something accidental, and alterable.

Essentiall it is, that with the name of the Action, there be joyned a recitation, and rehearfall of the severall persons of the blessed Trinity: The reason of this will appeare if we once understand what it is to baptise in the name of the Father, Sonne, and holy Ghost: Note here, that the word NAME used in this place, may have three significations.

I To signifie the authority by which the Minister doth baptise: As wee say in the Kings name, that is, by authority from the King. Thus the phrase is used in *Mar. 16. 17. John 5. 43. Acts 4. 7. 10.* So that this phrase, I baptise in

C the

*Lomb. &
Bonav:
Senten. lib.
4. Dist. 3.
Aquin. par-
te 3. Qu.
66. 5. & 6.*

*The phrase
ἐν ὀνόματι
doth most
usually
signifie,
authority
and com-
mission:
Mat 7. 22.
Acts 3. 6.*

Chap. 2.

The construction
of the
verb βαπτ

μιζω with
the prepo-
sition εις

sc. βαπτι-
ζεσθαι το
οικογενεον

sheweth
that the
verb hath
a transi-

tive signi-
fication; q:
d: bapti-
zando a-
doptare in
familiam.

Thus the
word

οικογενεον is
uled in
constru-
ction with

ειν, εις,
and ινα,

in the Act.
of the Ap.

the name, is as much as *Autho-
ritate mihi commissâ*. By
that authority which I have
received, do I baptise thee.

2 To intimate the service
of the persons named, and so
to baptise in their name, is to
dedicate, and consecrate to
their service, to adopt into
their family: So the Minister
prayeth, *Grant that whosoever
is here dedicated to thee by our
office and ministry: To dedi-
cate unto God, what is it, but
to adopt into the family? to
consecrate to the service of
God?*

3 To remember the faith,
and profession of this Article
of the Christian Religion, and
consequently the whole pro-
fession of Christianity. And
well may this Article bee
given for instance of the
whole, because it is the first
poynt, wherein the Christian
religion

religion differeth from others:
It is also the summe of the
whole, and virtually com-
prehendeth all the residue:
This is the substance, and
method of the Creed, wher-
of, not the Church, but Christ
himself was the Author: Now
according to this, the phrase
to baptise in the name, doth
note forth the end of bapti-
sing, viz. why he doth bap-
tise him, even to enter him
into the faith, and profession
of the Christian Religion;
and this may seeme to be
the sence and meaning of
the phrase in the judgement
of the Church; for after the
solemn profession of the
Christian faith, according
to the articles of the Creed,
which is exacted of the par-
tie baptised, the Minister de-
mandeth of him, *wilt thou be
baptised in this faith?* to

Chap. 2.

which when he hath answered, *this is my desire*: he is baptised in the name of the Father &c. So that by submitting himselfe to Baptism, he doth subscribe to the Christian faith: adde this also, that when the Minister doth crosse the childs forehead, he useth these words, *In token that he shall not bee ashamed to professe the faith of Christ crucified*: which words do plainly expresse the end wherefore it is done: neither doubt I but that the Church appointed this to be done, in imitation of the other ministeriall Act: and so by the variation of the phrase shewed what they conceived, to be the meaning of that phrase used in Baptism, viz. to bind the partie to the profession of this Faith. By this now we see the reason, why it is Essentiall to the

Part. 1.

the form of Administration that with naming the action, there bee a recitation of the Trinity, *viz.* because the mention of the holy Trinity doth determinate the end and use of the act, which being of it selfe indefinite, and applicable to many other ends, is by these words limited to this alone.

Consequently, such a form of words, wherein this is omitted, is not to be allowed: It is objected out of *Acts 2. 38.* there is another form of words delivered: But we answer, that these words do not set down the form of Baptism, but the end and use of it, *viz.* to assure them of Remission of sinnes by Christ; or if they do intimate the form, yet not the whole form, but only part of the form used by the Apostles; and that either by

Be bapti-
sed every
one of you
in the
name of
the Lord
Jesus.

Chap. 2.

Apposition of the name of *Christ* to the second person [as thus, *in the name of the Father, and of his sonne Jesus Christ, and of the holy Ghost.*] or else by a Ceremony superadded (as doth our Church) for explication of that faith, which was required to be placed in the second Person, under the name of *Jesus Christ*. Whatsoever it was that they did, or said: it must not be received that they left out the names of the other persons: doubtlesse they did expressly name them all: both because that else the words had been lesse plain, and distinct, than the sign it selfe; and also because that else they had transgressed the precept of *Christ*, *Matt.* 28. thus much for the *Essentials* in the administration.

ACCIDENTALL *in the*
form

form of Administration it is to insert the Pronouns I and THEE, yet usefull, and profitable, to note the different persons, Minister, and Receiver.

Ego I, noteth the Person baptising, who must be a lawfull Minister, such a one who hath received authoritie to preach, or publish the Gospell. A troublesome question there is among the Schoolmen, and their followers about the Minister of Baptism: whether a Layick, a Woman, yea an Ethnick might not well, and lawfully do it, in case of Necessitie. The Anabaptists also dispute this question, against their brethren of the Separation. Something also there hath been to do in our Church about it: see Cartwright denying

Chap. 2.

nying women, and Layicks any power; *Whitgift*, and *Hooker*, pleading for it: at last King *James* determined the question, in the conference at Hampton Court, and caused the Rubrick of private baptism in the Communion book, to appropriate the act of baptising to the lawfull Minister; and that justly, it being most properly the office of the Minister, to stand in the place of God, and to scale his children in their foreheads.

TE, THEE; noteth the partic baptised, which is another, not the Minister: so that no man may baptise himselfe, wherein is detected the folly of *Smith* the Se-baptist, who having runne the wild-goose-chace, separating first from the Church of England, then from

from the Brownists, came at last to the Anabaptists, yet not as a disciple, but as a Father, and founder of a new Church, and therefore baptised himselfe, which neither *Iohn Baptist*, nor any other did before him.

To end this discourse, wee see what is Essentiall in the forme of Administration, what is accidentall: wee in our Church retain that form of words, which hath been used in the Church of Rome; and justly too; it being confessed and acknowledged to be as well as it could be framed: wherein we may do well to note the providence of God over his Church, who even in the corruptest time, hath preserved intire this form of Administration, together with the proper element of Baptism: by which

Chap. 2. even the Priests of the worst times baptised Infants into the true faith of Christ : and like a leprous , and infectious mother, is the present Church of Rome ; she beareth, and bringeth forth sound children, but presently hazardeth the infection of them with her milk , as it were with deadly poyson.

That this Element together with the Ceremony , and the form of words used in the Administration , were all of them , ordeined by Christ, is so plain by that text, *Mat.* 28. that it cannot be denied : thus have we manifested both the Essence , and Originall of Baptism.

CHAP.

CHAP. III.

*The manifestation of
the Essence, and
Originall of the
Lords Supper.*



Touching this, our Church saith, *that the Element, or outward part in the Lords Supper, is Bread and Wine, which the Lord hath commanded to be received: thereby teaching us, both the number, and names of the Elements, and also the Originall of this sign, or which is all one the ground, of our receiving.*

For the NUMBER of Elements, there are two, yet not
two.

Chap. 3.

two Sacraments : no ; both make but one Sacrament , for which they are joyned together in this sacred action , to teach us the full sufficiencie of spirituall nourishment , which is in Christ. Corporal nourishment must consist of something moist , and something dry ; and he that partaketh not of both , hath not sufficient ; so here we have both in Christ , and therefore need not seek elsewhere.

The NAMES of these two Elements, are Bread , and Wine ; not Flesh , and Blood , (which happily would have carried a greater resemblance of that , which is thereby signified) lest it might have been impiously thought to have been prepared for Cannibals , not for Christians : but Bread , and Wine , which have

have an excellent proportion, and Analogicall Representation of what is here remembered, as shall be shewed in the seventh Chapter.

Part. I.

The ORIGINALL of these Elements, and the ground of our receiving is the command of the Lord, expressly mentioned by S. Matthew, Mark, and Luke, and out of S. Luke repeated *verbatim* by S. Paul. Whence appeareth the abominable impietic, and horrible sacriledge of the present Church of Rome, which hath not only appointed new ends, and uses of the Sacraments, Circumgestation and Adoration, which Christ, and his Church never did once dream of, but also hath deprived the Laity of the Cup altogether. And whereas Christ saith, drink ye all of this; She saith no, not all of you

Mat. 26. 26.

Mark. 14.

22.

Luk. 22. 19.

(or. 11. 23.

Articl: 30.

Chap. 3.

you, but only the Clergie must, the rest must be content with their wafer cake, for more they get not.

Object. That word *Omnes*, All of you, is to be restrained to the Apostles, who alone were present.

Sol: And to whom must the other *Omnes*, which tho not expressed, is yet understood in the precept of eating; to whom I say must that be extended? To whom doth Saint *Paul* direct that Canon, *Cor. 11. 28. Let him eat, let him drink.* Why do they not also take away the Bread from the Laitie, as well as the Cup, since none but the Apostles were present? But to let these bellies passe; all that desire the benefit of the Sacraments, must know it to be their dutie, to eat, and drink, the Bread,

Bread, and Wine, which the Lord hath commanded to be received.

Ob. But blood was never used for nutrition, nay the eating, or drinking thereof is directly prohibited, *Gen. 9. 4.* and *Levit. 7. 14.* and much more the blood of man: why then are these men blamed, that forbear to drink that in its type, and figure, which manifestly was forbidden to be drunk, in its proper substance.

Sol: We are not to depart from the letter of Christs Precept, because we cannot untie the knots of humane Curiosity: Blood indeed was never lawfully drunk, much lesse the blood of man; but alwayes shed for expiation; and therefore it might (to carnall reason) seem as incongruous to drink it in its type, and

Chap. 3.

and figure, as it is congruous to eat flesh, in its figure, which was allowed for the proper food, and nourishment of the body: yet since Christ hath commanded us to drink that Wine, which he himselfe hath called his blood, we must do what he biddeth, and leav him to stop the mouths of Cavillers: when God calls for obedience by the letter of his word, we must not stand to ask him the ground, and reason of his Commandement: Duties belong to us: Reasons to God.

Note, that as the Bread accidentally was unleavened, that Bread I mean, which Christ our Saviour used, at the first institution; so also the wine in the Cup, was not intentionally provided for this new Sacrament: our Saviour took such

such ordinary provision, as the custome of the country used in the Passcover: happily also the wine that he used was mingled with water; it being the custome of the country to dash their wine to prevent Drunkennesse: which things are fit to be noted, lest we should place any superstition in the imitation or not imitation of those things which were but accidentall. The Catholick Church hath appointed Wine to be used, yet indulgence was granted to the Norwegians to use other drinks. The reformed Churches some of them put leaven into the bread, & some of them banish water out of the wine. And in these things tho the text of Scripture impose no necessity, but leav a liberty; yet is it fitting that men should in conscience use
their

Chap. 4.

their liberty according to the
Canons , and Constitutions
of the Church.

CHAP. IV.

*The inward Grace sig-
nified by the out-
ward Elements.*



THE Sign in either
of these two Sacra-
ments (as we have
heard) is externall,
and visible : now what is sig-
nified by these Elements,
cometh to be enquired ; this
is called *a Grace*, and it is
said to be *inward*, and *spiritu-
all* : Particularly, the inward
part, and thing signified by
the Bread and Wine, saith our
Church, is *the body and blood
of Christ* : by the bread is sig-
nified the Body , and by the
wine

wine, the Blood; both which being found in Christ, do set forth the truth of his Humanity: but being considered in their separation, that is, as separated really one from the other, they do set forth the truth of Christs death. A reall separation of the blood from the body is here (in the Sacrament) represented, and set forth in the locall distance of the two Elements, the bread in one vessell by it selfe, the wine in another by it selfe: for which cause, the Elements ought not to be mingled together. The Elements are bread, and wine: * Not a sopp, because not the blood of Christ, while it was running in the veins, but when it was shed upon the ground is signified in the Sacrament; so much is plain out of the words of
our

See Doctor Iohn
Euygeſs
in his Re-
joynder,
cap. I. Sect.
15. p. 60.

Chap. 4.

our blessed Saviour, touching the Cup; *This is my blood of the new Testament which is shed for many*: plain also it is out of the special end of the Institution of this Sacrament, which (saith our Church out of Saint Paul) is for a continuall remembrance of the death of Christ, &c. But of this hereafter.

Now for the Sacrament of Baptism, that which is signified by the water (to speak exactly) is the blood of Christ, not the blood in the living bodie, but the blood that was spilt, and shed upon the ground: prefigured in the Law by the blood of the sacrifices, which was sprinkled upon the unclean, for the purifying of the flesh. The blood of Bulls, and Goats were shaddows of prefiguration, but the body is Christ; whose

whose blood doth wash, and cleans the soul from sinne, and is signified by the water in Baptism.

Q. How can this be (may some say) when as the blood of Christ is signified by the Wine in the Lords Supper?

For answer hereunto, we shall do well to remember, what Saint *John* hath related in his Gospell; *viz.* That upon the peircing, and goring of Christs side, there came forth blood, and water: what water was this? not any miraculous humour, much lesse the corruption of blood in Pleuriticke bodies; but that watery substance, which Anatomists do find in the *Pericardium*, placed there by nature, as it may seem for the refrigeration of the heart. Now for the full manifestation of the death of Christ, it pleased

Part. 1.

See this noted by Calvin, Beza, and Estius, on the text of St. *Iohn*. So also by Bishop Andrews in his 13. Sermon on Whit-sunday.

Chap. 4.

pleased the providence of God, to make use of the malice of the Souldier, to pierce the *Pericardium*, and gore the heart, which being done, it is impossible for any one to live. And this watery substance is that, which the water of Purification, and the water of Baptism doth properly signify, the which, tho in propriety of nature, it differ from the blood of the vitall vessels, viz. the heart, and the liver, running in the veins, and arteries, yet in common phrase it is called the blood of Christ; which blood of Christ is represented in both the Sacraments. Hence there is a different respect of the blood of Christ, shed for expiation, and a two-fold use of it after the effusion, viz. partly for Nutrition in the Supper; partly for ablution and

Part. I.

and purgation, as in the Sacrament of Baptism: hence are those phrases of washing, and cleansing so * frequent in the new Testament; this is that fountain, which is set open for sinne, and for uncleanness: thus in the new Testament, as well as in the old, all things are purged by blood, *Hebrews* 9. 22.

Thus both Sacraments have speciall Relation to the death of Christ, which the phrase of Scripture doth manifest: for of Baptism it is said, that by it *we are baptised into his death, and buried with Christ, Rom. 6. 4. Col. 2. 12.* and the Supper is the remembrance, and commemoration of the death of Christ: *1 Cor. 11. 26.* and this doth fully manifest unto us, what that grace is, which is signified in the Sacrament, and how

*Act. 22.**16.**Eph. 5. 26.**Tit. 3. 5**Heb. 10. 22*

Chap. 4.

how the word *Grace* used in the definition of a Sacrament is to be understood. Doubtlesse hereby is meant not a quality infused, but a gracious gift bestowed upon us : Now of Gods gracious gifts, some are corporall, and reach no further, than the body ; Others are spirituall touching the state, and welfare of the soule, and such is that *Grace*, or gracious gift presented in the Sacraments. Again, whereas there be divers sorts of these spirituall graces, that *Grace* which is the ground-work of the Sacraments, is not any among the Gifts, and Graces of the Spirit, but the gracious Gift of the Father, who gave his own Sonne for us; indeed Christ himselfe is that gracious gift of God, which is presented to us in the

the Sacrament. *Christus quā passus*, the body and blood of Christ given for mankind in the work of redemption, are by the Sacrament given to mankind, for the application of that redemption. *Bellarmin* is deceived, while in the heat of his scholasticall discourse, he will needs have the Grace of Justification (or as we do better stile it, sanctification) to be the thing which is principally signified in the Sacrament. That is an effect, and consequent, but Christ crucified is the speciall signification of the Sacrament: Reason giveth it, for it is against the nature of the cause, especially of the instrumentall cause, to represent the effect which it self produceth: Adde this; the nature of a sacramentall sign consisteth in analogicall propor-

D

tion

Part. I.

Christ
the grace
signified
in the Sa-
craments.

Chap. 4.

*Ex Christi
latere flu-
xisse nostra
Sacramen-
ta : vide
Calvinum
& Eflum,
ut supra.*

tion : now this is most apt be-
twixt these Elements and the
body and blood of Christ :
so also of the operation of the
one upon the body, and of the
other upon the soul : but no
similitude at all betwixt these
Elements, and the grace of
Justification. To conclude
this both the doctrine of the
Schoolmen, and that com-
mon saying of the ancients,
received from Saint *Augu-
stine*, doth shew that *Chri-
stus passus*, Christ on the
Crosse, is that grace, which
is primarily and principal-
ly signified in either Sacra-
ment.

CHAP.

CHAP. V.

*A Corollary drawn
from this part of
the Definition.*

NOW from this first part of the Definition wherein we have heard the Essence, and Originall of the Sacrament, we may justly collect this *Corollary, viz. That if either part be wanting (that is, if either there want a visible sign, or an invisible grace,) there can be no Sacrament: And thus doth the Church teach her children, that the parts of every Sacrament are, and must be two, the outward visible sign, and the inward spirituall*

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rituall grace. How can this be (might some curious Critick say,) is the Genus, and and common nature of a Sacrament, the sign of grace, and is grace now become part of the Sacrament? Is not this all one, as if the man should be called a part of the picture which is the representation of the man? in very deed to speak properly, grace is no part of the sign, but *Subiectum*, or *Substratum præsuppositum*, the groundwork thereof: but when we speak in the vulgar phrase, we call those things parts, which are any way Essentiall, and so grace is a part of the sign, that is, essentiall to it, for except it be a sign of grace, it is not a Sacrament; add this also, that howsoever the School saith, that the sign is properly (as indeed properly

it

it is) the Sacrament, and doth relatively oppose it to the grace signified : yet the Church speaking to the capacity of the simple, calleth the whole sacred action of Baptism, and of the Supper, by the name of the Sacrament : which taken in this larger signification, is (as it were) compounded of two things, one earthly, the other heavenly : and these vulgarly are called the parts of the Sacrament, as being both of them essentiall, to the constitution of a Sacrament.

Hence is an argument fetcht to overthrow Transubstantiation, which by changing the bread into the very body of Christ, hath taken away the sign, and so spoyled the Sacrament : for as the soul departed, and the body separated is not the man ; so nei-

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ther the sign without the grace, nor the grace without the sign, but being both together considered relatively, do make a Sacrament: there may be therefore no change of the one into the other.

Hence also fetch arguments to convince those five obtruded by the Roman Church, to be no true born Sacraments, properly so called, which is thus proved by induction.

MATRIMONY doth confer no grace, nor make the married ever a whit the more acceptable in the sight of God; consequently is no Sacrament: nay more, it doth not signifie that grace, which we find to be specially signified in the Sacrament, viz. the Passion of Christ. Saint Paul indeed doth

doth shew, that it signifieth the mysticall union betwixt Christ and his Spouse, the Church; and our Church doth grant further, that God hath consecrated the state of Matrimony, to such an excellent mystery that in it is signified, and represented the spirituall marriage, and unity betwixt Christ and his Church: And indeed, it hath a fair analogy in respect of this particular: But the mysticall union is not that, which Sacraments are born to signifie. So then since Matrimony doth neither signify the Passion of Christ, nor conferr any grace, or if any, not the grace of justification nor forgivenesse of sinnes, we conclude it to be no proper Sacrament. To this might be added, that Matrimony hath no sign, and therfore how should it signify?

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fy? for what should be the sign? not the parties contracting, for then where be the Receivers? nor the consent that passeth between the parties by words, and signs: for what Analogicall Representation have these with the Grace of justification? allow it therefore (as doth our Church) for an honourable estate, which God hath ordained for the benefit of this life for the mutuall comfort, and assistance of the man and woman; but not any Sacrament properly so called.

ORDINATION doth indeed conferr a certain grace, so may that spirituall and ghostly power be not unfitly called, wherein consisteth the dignity of the Ministry (thus understand these words of
our

our Saviour, breathing on his Disciples, and saying, *receiue ye the holy Ghost* (John 20.) but this is not the grace of Justification, and Remission: consequently it is no Sacrament properly so called.

ABSOLUTION seemeth to come something nearer to the nature of the Sacrament, in respect of the effect therof, which (say they) is *Remission of sinnes*: and indeed so much the words used by the Confessour saying, *I do absolve thee*, do seem to import: neither may it be denyed, but that this Authority of the Ministry, which Saint Paul calleth the *Ministry of reconciliation*, is grounded upon those texts so often alleadged, viz. *Matt. 16. 19. and 18. 18. and John 20. 23.* which

2 Cor. 5. 18

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do plainly speak, of a certain power, and authority in remitting, or retaining sins, which the Minister hath received: neither is this peculiar to the Episcopall Jurisdiction, but common to the Presbyteriall function: Bishops indeed are said to have the keys in speciall manner, and consequently a peculiar kind of absolution, which consisteth in removing, and taking away the censures inflicted: but beside this, there is a power of Absolution delegated to the Ministry in their Ordination; not imperiall, or Prince-like, for so that of the Pharisees is true, *none can forgive sins, but God alone*: but ministeriall, and Judge-like: This power being primarily in Christ as Mediator, it hath (to use the words of the Reverend Bishop Andrews

See his
Sermon
entitled,
of the
power of
Absolution.
P. 8. 18.

draws) it hath pleased him
out of his Commission to
grant a warrant and Com-
mission to the Ministry, and
therby to associate them to
himself, and to make them
Co-operatores workers toge-
ther with him. So that now
by virtue of this their Com-
mission, they have power not
only to publish the conditions
of Peace, and Reconciliation
to the sonns of men, *viz. ere-
denti remittentur peccata*, if
they beleeve, they shall receiv
remission; but also to apply
the comfortable assurance of
remission to this and that
man in particular, and upon
the sight, and approbation of
Penitency, and unfained sor-
row, to say to him, as did
our Saviour to the Palsie-
sick-man, *tibi remittuntur
peccata*: Bee of good cheer,
thy sinns are forgiven thee.
Thus

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Thus as the Schools do speak: *clave non errante*, as sometime it doth or may do through the hypocrisie of the Pœnitentiary, if the Minister faile not in the key of knowledge, that is, in discerning, and rightly judging of the penitentiall sorrow, and contrition of the peccant, (contrition I say for Absolution belongeth not to them, who feel not the burthen of their sinns) if he faile not in that, his key of power, and Authority delegate is found effectually operative, and hath in it the stamp of God, for the quiet and content of the troubled conscience.

A great power doubtless; and for which the people may very well (as we find in *Mat. 98.* they did) glorific God, which had given such power unto men, yet is not this enough

enough to make Absolution
a legitimat and proper Sacra-
ment; because we know it to
be essentiall to a Sacrament,
not only to conferr grace, but
to do it by a sign, a visible
sign, a materiall Element,
which naturally having an
aptitude to resemble, by In-
stitution is appoynted to re-
present, and convey Christ
to the worthy receiver, this
sign is wanting in Absolution;
as before in Ordination:
words we hear, and gesticu-
lations we see, as namely the
Imposition of hands: but we
have been taught by the
Schoolmen, and do beleev it
for a truth, that Sacraments
do consist of things and
words, as it were of matter
and form: of things (I say) not
of words, nor gestures, which
have no analogicall, repre-
sentation of the grace of ju-
stifica-

*Sacramen-
ta constant
rebus ut ex
materiâ
& verbis
ut ex for-
mâ.*

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stification, much lesse of the Passion of Christ. Consequently they can make no Sacramentall sign, and without a sign there can be no proper, and legitimate Sacrament.

CONFIRMATION hath a materiall and visible Element indeed, *viz.* Chrism: which in the former hath been wanting, but not of divine Institution: we may not deny, but the use of their Chrism is ancient, as appeareth by the records of the Church: very early did it creep into the Church, but wanting divine Institution, it is no sacramentall sign, and therefore Confirmation is no Sacrament properly so called. As for those texts of Scripture, *sc.* 2. *Cor.* 1. 21. and 1 *John* 2. 20. which they contend to be allusions to the Sacrament.

See Fathers, and Councils allcaded by Bellarmine, examined by Chamier.

Sacrament of Confirmation, they must know that allusions are too light to be the foundation of Sacraments: how much more when the allusion differeth from the main scope of the Sacrament, and so from the use of the sacramentall sign? as in both these places it is manifest: who knoweth not, that this unction now used by the Pontificians, is made to resemble that old custome of Wrestlers, or Race-runners, who used this unction of their limbs, to fit them for their intended exercise? to which custome and use, neither of the texts doth make any allusion. Add also these reasons. 1. That the Element doth not signifie, and represent the Passion of Christ. 2. That the grace, which they conceiv it to give, is not

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not immediate Communion or partaking of the death of Christ, and of Justification, but the subsequent gifts, and graces of the Spirit. 3. That the ceremony used in it, is not peculiar to it: Imposition of hands is, we grant, a Ceremony used in the application of an intended benediction, but not peculiar to any one form and special manner of blessing, take it as a separate Ceremony. (tho in this use *Chamier* sheweth that it is not appointed at all, but only taken up lately by some private spirits, but admit it as a separate Ceremony; It is used also in Absolution and Ordination; take it, as a relative Ceremony, *i. e.* as it is used to apply the Element to the party: so it is used in Baptism, at least when in case of necessity the water

water is powred upon the
childs forehead. Lastly add
this, that every Sacrament
of Christs Institution, is com-
mon to every Minister of the
Gospel; this therefore, say
the same of Ordination) be-
ing reserved to the Bishop
of the Diocese, can be
no Sacrament properly so
called.

UNCTION hath a material
Element: grant it also to
have been of divine Institu-
tion; for the text of Saint
James (as Interpreters do
agree) is a repetition of what
was done, by the command
of Christ himself, *Mark. 6.*
13. yet can it be no Sacra-
ment, because it was tem-
porary, not perpetuall. And
whilst it lasted, it was ap-
pointed for the cure of the
body

See this in
Chamier.

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bodie, not of the Soul: It signified not the Passion of Christ, nor doth it conferr the grace of Justification; consequently is no Sacrament.

Ob. Yes, Saint *James* saith, if he have committed sinns, they shall be forgiven him.

Sol. True, but he saith before, the prayer of Faith shall save the sick, and the Lord shall raise him up: this pertaineth to the body, which was the principall end of appointing that Ceremony; the benefit of the Soul was adventitious: and consequently, tho for the time. *i. e.* so long as the power of miracles lasted in the Church, there might be something extraordinary in this Ceremony, yet no proper Sacrament: not then, much lesse now, since miracles,

rites have ceased: To conclude, these five Sacraments, (as the Papists call them;) were they purged from superstition and abuse, might happily (at least some of them) be tolerated for ecclesiasticall rites, and are excellent and profitable customs. Thus the Church of England reteineth them all, having cast away those adulterate Elements of Chrism, and Oyl, and findeth the use of them profitable for the furtherance of that religious care that ought to be found in all that profess themselves Children of the Church, and members of Christ. But never may these hope to be acknowledged for the great Sacraments of the Gospell: no more Sacraments but two generally necessary to Salvation, one for Admission, another for Preservation;

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servation *sc.* Baptism, and
the Lords Supper, which is
further manifested by
the end why Sacra-
ments were or-
dained.

THE
way those aduocate Epi-
scopacy of Christ, and Olyand
finds the life of them prof-
itable for the furtherance of
the Church, and members of
Christ. But we may the
the great Sacraments of the
Gospel: no more Sacra-
ments but two generally ne-
cessary to salvation, on for
Admission, another for Pre-
servation.



THE SECOND GENERAL PART.

CHAP. VI.

*The end why Sacra-
ments were insti-
tuted.*

His doth our Church
expresse in those
words of the Defi-
nition : *to be as a*
meanes by which we receiue
the same ; that is, the Grace
signified : and as a pledge to as-
sure us thereof. Note here two
Branches

Chap. 6.

Branches of this end, why they were ordained.

I. A MEAN OF CONVEYANCE; and so of receiving the Grace signified. Herein differ Sacraments from other signs, in that they do not only signifie and represent to the understanding, and memory, that gracious gift of God, but also as Instruments do convey the same: Like the Turf, and the Twig, in Livery and Seiz in; like the Sergeants Mace in receiving his office: Such are the Sacraments; not unfitly compared to Chanells, and Conduit pipes, which derive the water from the Spring to the Cistern, for even so do the Sacraments convey Christ with all his benefits to the worthy receiver.

2. A PLEDGE OF ASSURANCE

Part. 2.

RANCE; to assure us therof: note that word [therof] must be referred to the verb *Receiv*, not to the noun *Grace*. Sacraments do not only assure us that such a benefit there is, but that it is received by receiving the sign; and indeed this doth depend upon the former: for as by that legall instrument of Livery, and Seizin, the full possession of the purchase is known to be taken, in taking and receiving that Instrument; so here, whosoever doth, (as all must, and ought) acknowledge the Sacrament to be an Instrument of conveying, a mean of receiving, cannot choos but acknowledg the same Sacrament, to be a pledge of assurance: Briefly they are first Instruments of conveyance, and means of receiving; consequently scales; and

Chap. 6.

and pledges of assurance: Prove the first, and the latter doth follow without constraint. Excellently therefore hath reverend Master Perkins, in three words, set forth the nature of a Sacrament, only I would a litle invert the order of his words, and fit them to the true meaning of our Church, thus; that Sacraments are signs to represent, Instruments to convey, and seals to confirm the conveyance of Christ with all his benefits. Come we to particulars: Baptism doth convey the blood of Christ, and the other Sacrament both body, and blood.

Hence, and hereupon is the Necessitie of receiving the Sacrament, even because the Elements do not transfer the grace as they are consecrated, but as receiyed. The Turf,

Part. 2.

Turf, and Twig: the Mace must be received, else nothing is done. Nor to the Spectator, but to the Receiver doth water in Baptism, the Bread in the Lords Supper instrumentally convey the body, and blood of the Lord Jesus.

Use. They therefore are deceived who make no more account, nor acknowledge any further end of the Sacraments, than to be naked signs of representation, and Commemoration; Or to be badges of our Profession to distinguish the Assemblies of Christians from the Synagogs of Iewes, Turks, and Pagans, to unite the members of the Christian Church into an holy society. Truth it is, that all these are considerable in the Sacraments; they are Signs, Badges, Cognizances, Ligaments, externall Ceremonies of

Sacra-
mentari-
an.

E

Reli-

Chap. 6.

Religion, and testifications of our piety towards God: But all these come short of that speciall and prime end, for which they were ordained: Distinctive badges they are in respect of the publike Administration, which is the act of the Church: Uniting badges they cannot bee, except first they be instruments: for wee are not united to Christ *mediente Ecclesiâ*, that is, in being first united to the Church, but rather wee are united to the Church, the body of Christ, *mediante Capite*, in being first united to Christ the head, and by him one to another: So then consider the Sacraments in their Administration, and so they be Badges, and Cognizances: but in respect of their ordination and institution, and so they are Means and Instruments.

Q. Whence is it, that Sacraments are means of receiving.

Resp. Even from that *Sacramentall union* of the sign, and the thing signified; which being inseparable, hence it is that in receiving the sign, we receive the grace also: As by virtue of that personall Union of the two natures, he that entertained, and worshipped the sonn of man, did also entertain and worship the sonn of God: he that blasphemed and persecuted the sonn of man, did the same to the sonn of God: So here, by reason of this Sacramentall union, who so worthily receiveth the sign, receiveth the grace; who so unworthily handleth the sign, doth also dishonour, and de-dignifie the grace it self.

Hence also is the translati-

Sacra-
mentall
union.

Chap. 6.

on of phrases, that what is peculiar to the sign, is translated to the signified, and what is proper to the signified grace, is applyed also to the externall sign. Thus Baptism is said to wash the soul from sin, and the Lords Supper to feed the soul with grace: because it is united, and conveigheth that grace to the soul, which indeed can work upon the soul; and the blood of Christ, is said to wash; the body, and blood are said to feed: because they are united to, and conveyed by these Elementall signs, whose proper operation is to wash, and feed.

Qy. Doth not this then prov the Reall Presence of the body, and blood of Christ in the Sacrament.

Reall presence.

Ans. A Reall presence the Church of England holdeth, if

if we rightly understand the phrase, and against the Sacramentarians, we maintain that *the body and blood of Christ are verely, and indeed taken, and received of the faithfull in the Lords Supper.* Nor do we fear to say, that as in Baptism water washeth the body, and as in the Lords Supper the bread feedeth the body, so also doth the blood of Christ wash the soul, and the body of Christ feed it to eternall life: Nor do we understand this to be a truth only thus, that as the one washeth and feedeth the body, so certainly doth the other wash and feed the soul; nor thus only, that at the same time, when the one doth wash, and feed the body, the other doth wash and feed the soul: both these are truths, but neither of them

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enough to expresse the whole truth ; The first noteth no relation at all betwixt the sign , and the grace ; the other only a relation of time, not of causality more, or less : But thus we understand it : That , in that the body is washed with this water, and nourished with this bread, the soul is also cleansed by the blood of Christ, and nourished with his body. Thus I say : and in this sence we grant a reall presence according to the Scriptures : our Saviour saith of the bread *this is my body*, and Saint Paul doth well explain the meaning of it, in that *Quere* of his : *The bread which we break is it not the Communion of the body of Christ ?* as who should say , it is so indeed : the same may be said of the water in Baptism, that
it

it is the Communion of the blood of Christ, that is, more than a bare sign of representation, even a mean of receiving that grace, which to the faithfull is really present, and of them verily received in the Sacrament.

This is confessed of all both Romish and Reformed, and had not the Curiosity of mens brains proceeded further, to determin peremptorily of the speciall manner of this Reall Presence, we might in this have held Communion: But as in other matters of Religion, and mysteries of Godlinesse; so also in this, mans restless head and curious brain, ready enough to pry into things reserved, and rash too much to determine of them, and to defend his determinations, hath put the Church to much

Chap. 6.

The nurse
and spring
of Here-
sies.

*Non de re
ipsâ, sed de
modo ex-
plicandi.*

toyl, and labour, and to continuall vexation.

And here by the way, it may be worth the noting, that the most of those hereticall pravities, which have alwayes vexed the Church, have been not of the truth of the thing, but of the manner of explication. The Articles, of the Trinity, of Christs Incarnation, Descension, Ascension, personall Union, Sacramentall presence; The article of the Procession of the holy Ghost, of Justification by faith, of the concord and co-operation of Gods grace, and mans will: these and others of the same nature, have not been so much denied or questioned of their truth, as of the manner of truth. And had not Curiosity been seconded by pertinacy, we might

might happily have filled the Schools with questions, not the Church with Heresies. How much better had it been to have followed the modestie of our Church, in this question, which setteth down, what is received from Scripture, but wadeth no further? Certainly as touching these modalities, better it is Christianly to boleeve, than curiously to inquire. *And the use* which we ought to make of all mysteries of Godliness, when we meet with them, and their inexplicable difficulties is, 1. To admire the infinite and incomprehensible wisdom of God, whose wayes are past finding out: so Saint Paul *Rom. II. 33.* 2. To be humbled in the sight, and sence of our own Ignorance: thus *Agur, Prov. 30. 2.* 3. To
E 5 sigh,

*Præstat
dubitare de
ocultis
quàm uti-
gare de in-
certis: Au-
gust. de Ge-
nesi ad lite-
ram lib. 8.
cap. 6.*

The right
use to be
made of
inexplica-
ble myste-
ries.

Chap. 6. sigh, and long for the time of Revelation, saying, Oh when shall I come thither, where I shall see, and know, as I am known. 4. To cleave fast to the truth that is revealed, blessing God for it, and striving to gain the benefit therof. Would men take this course, when they meet with intricate positions, they should provide much better for the practice of Piety.

Implicit
Faith.

Quest. What then must we sit down, and rest with a generall, and implicate faith?

Resp. Certainly an implicate Faith were it joyned with an explicite Obedience, would be more beneficiall to many; to whom it would be much more profitable, if lesse time were spent in seeking knowledge, and more in practising what they know. But further

I add, that the Church and Ministry may, yea ought to examine the curiosities of them that will determine, and to censure them accordingly. Thus because the Papist will peremptorily determine his Reall presence, to be by the way of Transubstantiation; The Lutheran his, by the way of Consubstantiation, we stand bound to examine what truth or falshood is in either of them: This the Reformed Churches have done; particularly the Church of England hath done, and findeth; that Transubstantiation (or the change of the substance of the bread and wine) in the Supper of the Lord: that this I say, cannot be proved by holy writ, but it is repugnant to the plain words of the Scripture, overthroweth the nature of a Sacrament

Part. 2.

Articles of
religion.
cap. 28.

Chap. 6.

See the
Latin
copy of
*Synodus
Londinen-
sis. Anno
1552.*

Sacrament, and hath given occasion to many superstitions. The same may be said of Consubstantiation, yea the Church findeth, that this kind of reall presence doth overthrow the grounds of Reason, and Religion.

1. *Of Reason, and Philosophy. Quoniam natura humane veritas, &c.* Seeing that the verity of humane nature requireth, that the body of one, and the same man cannot be present in many places altogether, but must needs remain in some definite and certain place: therefore the body of Christ cannot be present in many and divers places at one, and the same time.

2. *Of Religion, and Divinity. Quoniam ut tradunt, &c.* Because according to the Doctrine of the sacred Scriptures,

tures, Christ was taken up into heaven, there to abide till the end of the world, therefore no faithfull Christian, ought either to beleev, or profess any (as they call it) corporall presence of Christs flesh and blood in either Sacrament: upon these grounds the corporall presence of Christ, in the Sacrament is refused: yet is not therefore the Sacramentarians naked signification admitted, because it commeth farr short of the full nature of a Sacrament, which serveth not only to represent, but instrumentally to convey Christ, and all his benefits. So that well may the Church determine, *that verely and indeed Christ is present*, and consequently verely, and indeed taken (yet after an heavenly manner) and received of the faithfull
in

Chap. 6.

in the Sacrament : *Verily*, tho not carnally ; *Really*, tho not corporally , but spiritually in *in the Sacrament* , that is, in the exercise of that sacred action , not otherwise ; Provided also that we understand this efficacy of the Sacraments, to have place in them only , *qui sibi non ponunt obicem*, as the School speaketh, which do not barr themselves; or to speak more plainly in the phrase of the Church, only in the faithfull. But of this hereafter. *viz. cap. 11.*

CHAP.

CHAP. VII.

*The speciall End of
either Sacrament.*

THE speciall end of Baptism , is to communicate unto us the blood of Christ , for washing the soul from the guilt of sinn; and consequently our Admission into the Covenant of Grace. The speciall end of the Lords Supper, to communicate the body , and blood of Christ for feeding , and nourishing the soul unto eternall life ; and consequently our Confirmation in grace, and holiness. *Hence we* have the ground of that choice of Elements, which our blessed Saviour made, viz. not meerly

Chap. 7.

The excellency of the analogy betwixt the sign, and the signification in either Sacrament.

ly the analogy, which is betwixt the sign, and the signified; but also the excellency, and exquisiteness of that analogy, and proportion.

In Baptism water is used, and none other liquor, because none other so proper for washing: none other doth wash so clean, as doth water, and therefore none other so fit to signify the blood of Christ, which cleanseth the soul from all sin. *In the Lords Supper*, bread, and wine is used to represent the body, and blood of Christ; and see I pray you the excellent proportion that is betwixt them, specially in the effects: bread, and wine nourish the body, nothing better; the body and blood of Christ nourish the soul, nothing better, yea nothing else. So also in the manner.

manner of their preparation; The bread is made a food for the body, of many grains of corn bruised, and baked: the wine of Grapes trodden, and pressed: So the Body, and blood of Christ became our spirituall food by being bruised, and broken upon the Crosse: Add this: bread, and wine do no good, nay much harm, except the stomach be prepared to digest them, nor doth this spirituall food profit the soul, nay it doth much hurt to the soul, except the soul be worthily prepared.

BAPTISM is the Sacrament of our Admission, nor is there any other ceremony or rite of admitting any into the Covenant of grace, but only by Baptism: The Church of Israel was admitted by Circum-

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Circumcision. But since the time of Christ, which we call the time of the new Testament, all that will be admitted, must be baptised: hence that of our Saviour to *Nicodemus*: *Except a man be born of water, and the spirit &c.* that is, except by submitting himself to Baptism he do receiv the Spirit, he cannot enter into the Kingdome of heaven: for which cause, when he sent forth his Apostles, he gave them charge to joyn Baptism with their teaching: *Goe teach and baptise*, Matt. 28.

Persons
having
right to
Baptism.

The Persons that have right of admission, are (as of old) *Beleevers and their children*: The Ceremony of Admission is altered: but still as the Covenant is the same; so the parties are the same beleevers, and their children: this is plain,

plain *Act.* 2. 39. You, and your children

By beleevers we understand such as are converted to the faith; Converts, and Proselytes: these have right of Admission, because faith is the condition of the new Covenant, *Mar.* 16. 16. and *John* 3. 16. You will happily say to me, that if they beleeve, they are already in the Covenant partakers of it by faith, and therefore need no further admission: yes; they are not compleatly within the Covenant, till baptised: Faith giveth them title, and interest, but the Sacrament admission. Add this, that it is one part of their faith to beleeve the necessity of the Sacrament, as a mean to give them full possession of Christ: And this doth cause them to seek for it in the Sacrament.

Children

Part. 2.

I. Beleevers.

Faith may give *jus ad rem*, but we cannot ordinarily have *jus in re* without Baptism.

Chap. 7.

John 3. 5.

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Children

Chap. 7.

2. Children of beleevers.

a See in *Pamelius* notes upon *Cyprian* Ep 59. the names of the Ancients *sc.*

Origen, Tertullian, Irenens, Iustin, Clement, Dionysius, and others who refer it to an Apostolicall tradition.

b See Doctor *Feild* of the Church

lib. 4. cap. 20. It is not the writing that giveth things their Authority: but the word and credit of him that delivereth them, but by word and live-ly voyce only.

Children of Beleevers

have a right of Admission, because they are part of their Parents, and heirs of the promise due to their Fathers: The faith of the parent intitleth the child unto the Covenant; so much the more unjustly do the Antiquarians deal with beleevers and their children in shutting Infants out from Baptism, thus questioning that ancient, and long approved custom of the Church in all ages ever since Christ, and his Apostles: Traditions Apostolicall are authentically, and not to be refused (because not written) if found to be Apostolicall. Apostolicall customs mentioned in the Scripture have a more unquestionable

oned certainty, than traditions but not greater authority : Neither is this to set up Tradition, as do the Papists to the prejudice of the Scripture : because we admit none as Apostolicall, which either are contrarie to the customes mentioned in the Scripture, or which may not be confirmed, as reasonable from the Scripture.

And such is the custome of baptising Infants, which thus we confirm against the fore-mentioned Sectaries.

The infants of Christians are as capable of present Incorporation into Christ, and Admission into the Covenant of grace, as were the Infants of the Jews : and if so (which we prov out of *Cor. 7. 14.*) who shall barr them, whom God hath not barred? If not; then hath not grace abounded

An argument proving the lawfulness of Baptising Infants.

Chap. 7. ed in the new Testament, but is rather shortned in comparison of the old, as being restrained only to the Parent, wheras before, Infants also were comprehended and admitted: The strength of this argument will appear more fully, by taking away the cavills, which they make against it.

Object. 1. That text of *Cor. 7. 14.* sheweth indeed, that children are holy: but how? As the wife, not otherwise, viz. as she is sanctified to the use of her husband; so the children to the use of their Parents: Thus they; but they falsifie the text: for the text saith not of the children, as it doth of the wife *ἡγιασται*, is sanctified, but they are *ἁγία* holy, which is more emphaticall: neither doth the text, speaking of the wife, say, she

is sanctified to the husband,
but in, or by the husband:
Nor is the text to be under-
stood of the legitimation, but
of the sanctification of the
bedd, namely of federall
sanctification, or the holiness
of the Covenant; for it ap-
peareth that the pretence of
them, that repudiated their
wives, was a fear lest the
infidelity of the wife should
deprive the husband of the
covenant of grace, which he
had imbraced: Saint *Paul* de-
nyeth this, and sheweth
that rather the faith of the
Belcevers should so farr pre-
vail, as to draw the other
(after a sort) within the Co-
venant: his reason is, because
the children of such are holy,
that is, heirs of the Covenant:
Now I pray you mark well;
suppose that one of the Co-
rinthians should have been so
wilfull,

Chap. 7.

wilfull, as to deny this *medium*, this argument of Saint *Paul*: what is there to confirm the argument, and to convince the gainsayer, but only the practice of Infants-baptism; this must of necessity be here presupposed, else doth the Argument fall to the ground, and overthrow it self.

2. *Object.* Circumcision was but a seal of the old Covenant, even the law which was made to *Abraham*, and to his children after the flesh: this fleshie covenant had a seal in the flesh, *viz.* Circumcision: but what is this to the covenant of Grace touching life, and salvation, which is made only with beleevers? thus the Anabaptist, to the end he may clude the argument drawn from the Circumcision of Infants; and wheras the text of Saint *Paul* doth

Part. 2.

Rom. 4. 11.

Ignorance
in the A-
nabaptist.

doth directly cross this his
base esteem of circumcision,
honouring it with that wor-
thy title, *A seal of the righ-
teousness of faith*; The Ana-
baptist expoundeth it thus, A
seal of his faith, not in the
Messiah, but in that promise,
*That he should be the father of
the faithfull*. Wherin he be-
wrayeth a twofold ignorance:
First, in disjoyning these two,
viz. his faith in the Messiah,
and his faith in the promise,
which are subordinate; For
in *Gen. 12. 1. 4.* divers promi-
ses are made to *Abraham*, to
wit, of the land of *Canaan*, of a
numerous off-spring, of the
Messiah, in whom all nations
should be blessed: these doth
Saint Paul in *Rom. 4. 13.* joyn
in one, and calleth it the pro-
mise, *that he should be the heir
of the world*; Of these three the
first and second only are men-

F tioned

Chap. 7.

tioned *Gen. 15.* but questionless the third, included, and ratified by a formall Covenant to *Abraham*, who beleevd, and was thereupon justified: Afterward in *Gen. 17.* the second alone mentioned, but questionless the other included, and all ratified by the Sacrament of Circumcision, which was to him, the seal of the righteousness of faith, which *Abraham* had before he was circumcised. That all are included in both places, tho not all mentioned, may yet further appear by this, that in *Gen. 22.* when God would lastly manifest, how his covenants, and seals had built up *Abraham* in faith by that fore trial, they are again all three repeated, his faith accepted, and commended. This did not, or would not the Anabaptist receiv, but disjoyneth those
those

Part. 2.

those which should be conjoy-
ned, as being all apprehended
by the same faith.

Another part of his igno-
rance, is the misinterpretation
of that phrase, *The righteous-
ness of faith*. A phrase twice
used in that fourth chapter, e-
quivalent to (and therefore to
be expounded by) that phrase,
*The righteousness which is by
faith*; and that also, *the right-
eousness of God*, Rom. 10. 3.
Both which are joyned in one
Rom. 3. 22. *The righteousness of
God, which is by faith*, which
betokeneth not the Essentiall
righteousness of God, but the
benefit of justification, or im-
puted righteousness, which he
bestoweth on beleevers for
their justification. This be-
nefit God having bestowed
upon *Abraham*, did seal it up
to him afterward by circum-
cision; which is therefore cal-

Rom. 9. 30.
& 10. 6.

Chap. 7.

led, not the seal of his faith, as the Anabaptist speaketh full ignorantly, but the seal of the righteousness, that is, of justification, which commeth by faith, and not by works.

We conclude therefore, that infants of beleevers may be lawfully baptised; that by Baptism they may be admitted into the covenant of grace. Nay, inasmuch as Baptism is the Sacrament of admission, and no time fitter to incorporate the buds of Christians into Christ, than while they are buds, (that so betimes grace may prevent the growth of naturall corruption.) Infancy is the fittest time for Baptism, nay, the only time in the successive ages of the Church. So far is God from barring infants from Baptism, that he may rather seem to have allotted them to it, and it to them.

We

We conclude also touching Baptism, that it doth not only admit the baptised into the roll of Christians; this indeed is done in Baptism, wherupon there is a necessity of witnesses, and a conveniencie of publicke administration: but this is not all, it is also an admission into the Covenant of grace: here is the ground of Assurance, that they are indeed within the Covenant, and to be dealt withall by the ministerie, as men in covenant with God.

The LORDS SUPPER
is the Sacrament of our preservation, and confirmation in the covenant of grace. Not enough that men be born living, and lively, except a care be had of their preservation: so in the case of spirituall life, not enough that we be admit-

Chap. 7.

ted into the covenant of grace: except we be confirmed in grace, we may lose our former hopes of future glorie; to begin in the spirit doth not profit them who end in the flesh. For which cause as the Scripture is full of exhortations to constancy and perseverance, to make our calling and election sure: So hath God ordained also a Sacrament for our preservation, and certain confirmation in grace, and holiness: This is to us the tree of life, and immortality: here is provided for us that bread of life, of which who so eateth shall live for ever: here is that true Nectar and Ambrosia, which doth continually renew the youth, and the strength of the spirit of grace within us.

Iohn 6.

But of this more when we come to the benefits. *Now let this only be added; That this Sacra-*

Sacrament being ordained for this end, it will hence follow, that all those are to be barred from this Sacrament, which without breach of charity may be thought as yet not admitted into the covenant of grace. Such I count all persons unbaptized : these must be sent first to the Laver of Regeneration, before they be admitted to this Sacrament of confirmation. In vain is food sought where there is no life. This also must be thought upon by them that address themselves to this Sacrament : *This Sacrament was ordained to this end ; Do I propound the same end to my self in my partaking ? if not, what good can I expect thence ? Should I propound to my self another end, than that which God hath propounded ? Is then mine end to gain my confirmation in the state of Grace ?*

A pious meditation of one preparing to go to the Lords Supper.

Chap. 7.

Doth not preservation presuppose admission and initiation? How doth it appear to me (further than by Register) that I have been incorporated into Christ? What fruits of my Baptism do I find and feel in my self? Were I unbaptised in the flesh, the Church would barr me, shall I not barr my self till I find and feel my soul baptised with the blood of Christ? Such meditations as these, would help to dispose the soul, and fit it for the Sacrament, and for the benefits; This is the next thing that we are to speak of.

CHAP.

CHAP. VIII.

*The Benefits of
Baptism.*

THe Church in the book of Articles doth thus explain her self, touching this particular, *That by Baptism, as by an instrument, the promises of Remission, and of our Adoption, to be the sons of God by the holy Ghost, are visibly sealed. faith is confirmed, and grace increased.* In the second question of the Catechism, thus; *I was made a member of Christ, the child of God, and inheritour of the Kingdom of Heaven.* And afterward in the questions of the Sacraments. To this question; *What is the inward and spirituall grace in Baptism* (which we are to understand

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derstand, not of the grace that is signified by the water, but of the grace which is conferred in Baptism.) To this question the Church subjoyneth this answer. *A death unto sin, and a new birth unto righteousness, for being by Nature born in sin, and the children of wrath, we are hereby made the children of Grace.* Where note, what we are by nature, what we are made by grace.

Psal. 51. 6.

Eph. 2. 3.

Rom. 3. 9.

& 11. 32.

1. *By nature we are born in sin, and the Children of wrath.* Wee, that is, all of vs, not a man, but only Christ, excepted. *By nature*, that is, in the state of the first birth. *Borne in sin*, that is, polluted, and defiled, even from the birth. *Children of wrath*, that is, liable to destruction, yea, worthy to die for that native, and naturall corruption: this corruption of nature is in every one that

See Articles of Religion. cap. 1. & 10.

that naturally is ingendered, and propagated from *Adam*: Hence it is, that by nature man is inclined to evill; yea, such is the condition of man since the fall of *Adam*, that by his own naturall strength he cannot turn, and prepare himself to faith, and calling upon God much less is he able to walk in the commandments of God, and to serv him, that is, to do good works, pleasant, and acceptable to God. *Of himself*, that is, without the grace of God, by Christ, preventing us, that we may have a good wil, and working with us when we have that good will.

2. *By grace we are made the children of God, and consequently inheritours of the Kingdome of Heaven*; if sons, then heirs, is Saint *Pauls* own argument, *Rom. 8. 16. 17.* But how come we to receiv the adoption of sons?

Chap. 8.

Rom. 6. 3.
Gal. 3. 27.

Cor. 12. 13.

sons? Is it not by virtue of our incorporation into Christ? *Eph. 1. 5. 6. In him we are accepted, and adopted.* Thus is our state, and condition altered; we were aliens, and enemies, but now made nigh by the blood of Christ, and reconciled to God the father, yea received into covenant again. This is the priviledg of our incorporation into Christ, and this incorporation is the primary grace and effect of the Sacraments, and particularly of Baptism: hence that phrase of Saint Paul, *baptised into Christ*; the meaning wherof, what is it but this? That by Baptism we are incorporated into Christ, and made one with him; as also that phrase, *baptised into one body*, betokeneth our incorporation into the mysticall body of Christ, which is the Church, which is done

done in Baptism; for being by it united to Christ, we are also incorporated into his holy congregation.

Part. 2.

From this our incorporation into Christ, floweth a two-fold benefit, which for distinction sake, we may call the secondary grace of the Sacrament, and the more peculiar grace of Baptism, namely, Remission, and Regeneration.

REMISSION is intimated, or indeed rather presupposed in these words of the Catechism, *A death unto sin*. The phrase is borrowed from Saint Paul, and Saint Peter, not a death in sin, but a death to sin: properly signifying the mortification of the old man, the crucifying of the flesh, and the lusts thereof: but withall importing the act of Remission, which

Rom. 6. 2.

Ch 11.

Pet. 2. 24.

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Rom. 6. 3, 4
Col. 2. 12.

Rom. 8. 1.

which in order of nature goeth before, as Divines do teach. The act of Remission respecteth the guilt of sin, which bindeth over to punishment; Mortification respecteth the power, and pollution of sin: both are the benefits of Baptism; sin is remitted, the guilt removed, the power subdued: hence we are said to be *baptised into the death of Christ, and buried with him in Baptism, and purged from sin*, Eph. 5. 26. 1 Joh. 1. 7. yet some difference there is in the efficacie of Baptism in respect of the one, and of the other: Remission of the guilt is done at once; hence there is no condemnation to them that are in Christ Jesus; no, not any, tho still the power, and pollution may remain in them, and sometimes lead them captive to sin: But now mortification of the power
and

and sway of sin is not finished but by degrees, as the Cananites; so neither the lusts of the flesh are not subdued but by long and many conflicts: pollution doth still remain, concupiscence still hath place, not only as the fuell, and occasion, but even as the mother, and seed of sin; and consequently hath in it the proper nature of sin. This is the doctrine of our Church: whence it may appear, that *Bellarmin* doth fight with a shadow, whiles he proposeth such Tenets as these to be confuted; That men by Baptism are not free from the possibility of sinning, nor from the observation of the Law: we disclaim all such errors; and it is so much the more absurd for him, and his fellows to oppose these; because they else-where defend, That by Baptism sin is not only

*Bell. Tom. 3
de Bapt. l. 1
cap. 14. 15.*

*Non fieri
impeccabi-
les.*

Chap. 8.

*Verè tolli,
non tantùm
regi.*

ly covered, but quite taken away; that concupiscence in the regenerate (such with him are all baptised) is no sin. Contrarily we hold this for a truth, that by the blood of Christ applyed in Baptism, sin is mortified in part, tho also in part it still liveth, so that a man is neither compleatly holy, nor wholly sinfull: but as light is mingled with darkness in the dawning, so grace is intermingled with corruption in the truly regenerate. Thus hath he in him matter of cautelous admonition, as before of comfort, and consolation. The guilt is remitted, this is comfort: The corruption remaineth, this must provoke to watchfulness.

Note here touching this Baptismall remission, how far it extendeth it selfe: whether to sins past, and present only; or to future also: Two sorts of per-

Part. 2.

persons do oppose the truth, yea, and themselves in this point: Somewhere be, which teach bluntly, that all sins are pardoned in Baptism; all at once, whether past, present, or to come. A dangerous doctrine, the unhappy nurse of liberty and Epicurism. Papists deny all future efficacy of this Baptismal Remission, opposing this as an error, *To hold that future sins are pardoned by the Remembrance of Baptism ioyned with faith, and Repentance.* This they do to prepare a ground for their Sacrament of Penance, which, say they, is the Sacrament of remission for sins committed after Baptism. Our Divines do dispute against the Papists for the future efficacy of this Baptism, in this sense, That tho the act of Baptism be done but once, yet the virtue and force of it is perpetual:

See the arguments of Calvin and Chemnitius exagitated by Bellarmine, *De Baptismo lib. 1. c. 18.* confirmed by Chamier. *Tom. 4. lib. 5. de Bapt. cap 6.* August. *de Nuptiis, & concup. li. 1 cap 33.*

Chap. 8.

tuall : so that there needeth not any repetition of the act, nor the institution of any new Sacrament to recover the efficacy therof; but that by faith, and repentance the force of former Baptism is applyed to future sins for their Remission. I will affirm nothing rashly about this question. But against Epicures, and libertines we deny that any sin is remitted in Baptism, but such whereof the soul in present standeth guilty : To say, that sins yet to come are pardoned in Baptism as it were by an ante-dated pardon, is dangerous; no, no, we may not say so : what is past before Baptism is pardoned, and mortified, *viz.* originall sin in children, actuall in men-grown; not sins to come, and uncommitted, these are not pardoned (we speak not of the intention of God to pardon,

don, but of actuall Remission) not actually remitted, till by repentance the soul of man be (as it were) re-baptised in the blood of Christ: Briefly then to the question, propounded, I would give this Answer: that Baptism doth profit us in respect of sinns committed afterwards, not becaus they are pre-remitted, or that in Baptism, there is an ante-dated pardon granted; but becaus in Baptism the blood of Christ is communicated, to be a remedy at hand ready for application: which application must daily be made by the hand of faith, if we desire dayly pardon: hence we are taught in the first petition, to pray for our daily pardon: wherein doubtless we pray for what we want, and not for what we have already: yet because this remedy is
not

Chap. 8.

not *de Novo*, given every day: but once for all in Baptism: therefore we say, That the Efficacy of Baptismall Remission doth in some sence, extend it self to the sinns of afterward. This for Remission.

REGENERATION is intended in those words of the Church, *A new birth to Righteousness*. As sinn is purged away: so also the Spirit of grace bestowed in Baptism, to be, as the habit, or rather as the seed, whence the future Acts of grace, and holiness, watered by the word of God, and good education, may in time spring forth. This Spirit is promised to be conveyed by Baptism, *Act. 2. 38.* wherupon Saint Paul calleth Baptism, *the washing of Regeneration, and renewing of*

Tit. 3. 5.

of the holy Ghost. This was confirmed visibly in the Baptism of Christ. The holy Ghost descended on him, comming up out of the water, *Matt. 3. 16.* Nor only then, but in the *Acts* of the Apostles, we find the sensible manifestations of the Spirit still mentioned, with relation to Baptism: which doubtless the providence of God did so order, and dispose of, that by their sight, and sence, their faith might be established touching the efficacy of the Sacrament. This is that immortall seed, wherof Saint *Peter* speaketh, and which Saint *John* mentioneth, as the preservative of the faithfull, from the sinne of finall Apostacy: the sinne unto death.

Pet. 1. 23

1 John 3 9.

Hereupon our Church remembering that our Saviour joyneth

Chap. 8.


Ioh. 3. 5.

joyneth water, and the spirit in the work of Regeneration, doth in her Liturgy of Baptism, pray for the Infants, *that they may be baptised with water, and the holy Ghost; that God would please, to sanctifie them, and wash them with the holy Ghost; that they may receiv Remission of sinns, by spirituall Regeneration; that God would give his holy Spirit to these Infants, that they may be born again; that not only the old Adam, and all carnall affections may dy in them, and be buried; but also that the new man, and all things belonging to the spirit may be raysed up, may live and grow in them; that so they may have power and strength to prev^{ail} against, to triumph over the Divell, the World, and the flesh: finally, that they which are then baptised,*

in this water, may receive the fulness of his grace: hereupon our Church looking upon the gracious promise, doth after the act of Administration of Baptism, give thanks for this benefit, that it hath pleased God to regenerate the Infant with his holy Spirit. Thus much for the Benefits of Baptism.

CHAP. IX.

The Benefits of the Lords Supper.

S by Baptism we are incorporated into, and made one with Christ: So by the Lords Supper, is this Union continued: It is the exhortation of our blessed Saviour to his

Chap. 9.

Iohn 15. 4.

Iohn 17.

I Iohn 3.

Eccl 4. 13.

his Disciples, whom he compareth to branches ingrafted into the Vine; saith he, *Abide in me, and I in you*: using this as a Motive; *As the branch cannot bear fruit of it self, except it abide in the Vine, no more can yee, except yee abide in me.* And his prayer for them, he concludeth with this, *That the love wherewith thou (O righteous Father) hast loved me, may be in them, and I in them.* By which places, and passages is intimated a mutuall and reciprocall incorporation of Christ in us, and of us in Christ. Now if we ask how this is wrought, and how discerned: heare Saint Iohn: hereby saith he, *we know that he abideth in us, by the spirit which he hath given unto us: and again more fully: hereby we know that we dwell in him, and he in us; because*

Part. 2.

because he hath given us of his spirit: It is then the spirit, which is the immediate worker of this mutuall union betwixt Christ, and his Church. But further, would we know how, and by what ordinance the spirit doth work this union: The Apostle Paul helpeth us, saying, by one Spirit are we all baptised into one body; and have been all made to drink into one Spirit: Thus plainly manifesting the Sacraments, to be the Instruments of the Spirit, in working this Union and Communion: but of all the rest most full is that text of our blessed Saviour: he that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him: that is, becometh one with me, and I with him: This is so much more manifest in this Sacrament, if

Cor. 12.13

1oh. 6

G

we

Chap. 9.

we mark the analogy betwixt the sign, and the thing signified: bread and wine, the food of the body, becometh one with the body: So is it here: Christs body, and blood united to us, and made one with us by an un-speakable and unseparable conjunction. Only here is the difference: that bread of Earth is changed into thy body, because thou art more excellent than it: but this bread which came down from heaven, is more excellent, and active than thou art, and therefore by little and little doth spiritualize and as it were change thee into it. By all which it is evident, that the primary grace, and benefit conferred by the Sacrament is, as I said before, our incorporation into Christ, our union with him.

The

Part. 2.

The secondary, and so the peculiar grace of the Lords Supper, is (as the Catechism hath well expressed it) *the strengthening, and refreshing of our souls, by the body, and blood of Christ*, as our bodys are by the bread and wine. Bread doth nourish, and strengthen the body, *Psal.* 104. 15. Hence that phrase, *the staff of Bread*: becaus as a staff doth uphold, and strengthen the weak and feeble knees: so doth bread strengthen the drooping spirits. So doth the body of Christ, well and worthily received, strengthen the soul in grate, and holiness. Wine cheareth the heart, and quickneth the spirits. So doth the blood of Christ revive the drooping soul: gladdeth the heavy heart: causeth spiritual joy, and exultation. Thus

Judg. 9. 13.

Cant. 7. 9.

Chap. 9.

that naturall quality, which God hath placed in the Elements to work upon the body, doth most excellently manifest that spirituall efficacy, which is in the body, and blood of Christ to work upon the soul: even to produce a spirituall strengthening, and refreshing of the soul, to cure those spirituall diseases to which the soul is subject.

Spiritual
diseases
in the
soul.

These diseases are spirituall weakness, and weariness: faintings, and defectiveness: Apostacie and declination: That this is so, not only the frequent admonitions, and exhortations in sacred Scripture do pre-suppose: but also is confirmed by reason, and evidenced by too wofull experience. Reason to confirm this, may be drawn from the nature of grace it self, which

which is no part of the soul ,
nor any faculty in the soul ,
but only a quality dwelling
in the soul , as light in the
Ayr , heat in the water ; or
rather as sap in the branches :
for as they dry up , and wi-
ther , if either the union of
them to the root be cut off , or
the passage of the sap be hin-
dred , and interrupted : so is
it here (that is) except there
be a conscionable use and
attendance upon the word ,
and Sacraments , we cannot
expect , that grace should live .
The seed of the New-birth is
termed incorruptible by *S. Pe-*
ter , because by using the means
appointed , it is preserved from
decay : Not so is it in the
naturall birth ; no use of
means , no food , nor physick
can preserv the liveliness of
that , beyond an appointed
time . Nay even the prepara-

Part. 23.

Chap. 2.

tion of a Remedy is the supposition of a malady. As therefore the ordination of Baptism to incorporate us first into Christ, doth prov that by nature we are wild Olives: so the ordination of this Sacrament, to continue this Union, and from this Union continued to convey spirituall strength, and refreshing doth sufficiently prov what would become of us after we are in the state of grace, if God should leav man to himself.

Behold then the goodness of our God, who knowing our malady, hath provided a Remedy: this Remedy is to partake of the holy Sacrament of Christs most blessed body, and blood: for which cause our duty is to frequent the same; both to prevent, but especially to reparaire the decays

decays of grace in the soul; so then, dost thou keep thy standing in grace? hast thou as yet not failed, nor faulted? yet be not high-minded, but fear the worst; thou knowst not what tentations may encounter thee; nor how much strength thou shalt need: Go therefore to the Sacrament that thy soul may be strengthened, thy strength increased; prevent a mischief: But now, hast thou failed, stumbled, fallen, oh then make haste to this blessed Ordinance, that thou mayst be refreshed and recovered. See then how much they are Enemies to their own souls, who suffer themselves to be hindred, and kept away from this blessed Ordinance, whether it be through covetousness, or consciouſness. While men covet revenge (or as they

Chap. 9.

use to speak) while they desire to right themselves, by following the Law, they lose the benefit of Receiving; not that they must needs forbear, but Sathan doth so disturb the passion in them, while they prosecute the Law, that they cannot settle their thoughts to so holy a work. *Consciousness* also keeps many back from the Sacrament; when sin hath gotten into the soul, and guilt hath crept into the conscience, we dare not present our selves before God, but like our father *Adam* do hide our selves, and prov the greatest enemies to our own souls.

To shut up this point: see how each Sacrament doth work as a convenient means to produce that end for which they were ordained. Baptism is appointed to admit us
into

into the Covenant of grace ;
to give us our first title, and
interest in Christ : and in it
we have wrought in us Re-
mission , and Renovation,
a death unto sin, and a new
birth unto Righteousness.
The Lords Supper doth
strengthen, and refresh our
souls, and therefore fitly ap-
pointed, and designed to this
end : to be the Sacrament of
our Confirmation. By Bap-
tism (as we heard) the soul
was regenerate , and made
partaker of the seeds of grace :
These seeds being watered ,
and as it were hatched up by
the Ministry of the word, are
strengthened, ripened , and
confirmed by the Sacrament
of the Lords Supper : and
now is the faithfull soul con-
firmed in the state of grace,
and certain expectation of
eternall Salvation.

Chap. 9.

For the close of all that hath been said, touching the efficacy of the Sacraments, peruse those few lines, which our Church hath set down in the first part of that Homily, which intreateth of the worthy receiving, and reverend esteeming of the Sacrament of the body, and blood of Christ. The words are these.

○ We need not to think that such exact knowledge is required of every man, that he be able to discuss all high points of the doctrine thereof; But this much we must be sure to hold, that in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent. But as the Scripture saith, the Table of the Lord, the bread and cup of the Lord, the memory of Christ, the annunciation of his death; yea, the
the

the Communion of the body and blood of the Lord in a marvelous incorporation, which by the operation of the holy Ghost (the very bond of our Conjunction with Christ,) is through faith wrought in the souls of the faithfull, wherby not only their souls live to eternall life, but they surely trust to winn their bodies a Resurrection to immortality. The true understanding of this fruition, and union, which is betwixt the body, and the head, betwixt the true beleivers, and Christ; the Ancient Catholick Fathers both perceiving themselves, and commending to their people, were not afraid to call this Supper, some of them, *the salu of immortality, and sovereign Preservative against death*; Others a *Deificall Communion*; Others,

Chap. 9.

thers, the sweet dainties of our Saviour, the pledg of eternall health, the defence of faith, the hope of Resurrection; Others, the food of immortality, the healthfull grace, and the Conservatory to everlasting life. All which sayings both of the holy Scriptures, and godly men, truly attributed to this celestially banquet, and feast, if we often call to mind, oh how would they inflame our hearts to desire the participation of these mysteries, and oftentimes to covet after this bread, continually to thirst for this food.

CHAP.

CHAP. X.

*Corollaries drawn
from the Pre-
misses.*

From the observation of the particular, and special ends of either Sacrament, may the reason be given, why Baptism is administered, and received but once, & the Lords Supper oftentimes: The ground of which practice binding us to obedience (under correction I speak it) I take to be not any direct text of Scripture, either commanding the one, or prohibiting the other; but the tradition of the ancient Church, received, and approved by the constitution of the present Church; Neither is this

Reason, why not Baptism, but the Lords Supper is often received.

Chap. 10

this therefore in the liberty of the Church to alter, both because the Antiquity and Universality of it doth prov it to be Apostolicall; and also because the originall of this custome, may in a certain sence be said to be Divine. This originall is the analogie, and proportion, which holdeth between the Sacraments of the old Testament, and the new: they had two, so had we; one for admission, the other for preservation; so have we: circumcision was for infants, so is Baptism; the Pass-over, and Lords Supper for men grown: circumcision once administred, the Pass-over often; and so Baptism once, and the Lords Supper often; add to this, that the same reason holds in the Sacraments of either Testament for the frequencie of administration: for

for why Circumcision but once, and the Pass-over often? but because one birth-day is enough, not one day of feeding: so here, once baptised, because it sufficeth to be once admitted into the Covenant of grace: but often do we receive the Lords Supper, because we do often merit expulsion, and so need a frequent confirmation. Baptism doth seal to us the remission of originall guilt, which is but once contracted, and so once remitted: The Lords Supper doth seal to us the remission of actuall transgressions, which being often committed, must be repented, and so often remitted. Baptism is the Sacrament of our Regeneration, when the seed of grace is conferred upon our souls; this needeth to be done but once: The Lords Supper is the Sacrament of our
con-

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How often
we are to
receiv the
Lords
Supper.

confirmation, whence those seeds of grace are to receiv increase of growth by the dewes of heaven; and this is necessary to be done more than once; often therefore do we come to the Sacrament of the Lords Supper.

Now, if any demand, how often we ought to approach to the Lords Table; it must be answered, the Church hath power to thin the smallest number; but only mans conscience can direct him in the multiplication of that number. Fewer times than thrice a year may no good Christian in the Church of England receiv the Lords Supper, because it is so ordained by the Church; but how oftner, is left to the direction of his own conscience, and the advice of his spirituall Physitian.

So much the more to blame
are

are they, that neither by the Law of the Church, nor by the necessity of their own souls are perswaded to frequent the Table of the Lord, but rest themselves within the customary compasse of once a year.

It may be objected, that once a year was as much as Israel did eat the Pass-over: nor would God doubtless have neglected to command expressly the more frequent receiving of it, were it necessary.

Object.

But (for answer herunto) what authority have we to inquire, or to assign a reason, why God did not command this or that? His Laws, and Ordinances are to us a light of direction, not his Omissions: God appointed to the Church of Israel no Sacrament for the spirituall incorporation of females,

Sol.

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mals, no more publike, and generall fasting dayes, but one in the year; no Ember-weeks at all, that is, no time of solemn fasting, and prayer, before the Ordination of their Priests; doth it therefore follow, that we must have none? or shall we say that such things are not needfull? ought not we in the new Testament, having received greater grace than they, super-abound, and goe beyond them in the practise of Piety? Apply it thus to the objection, passing by the reasons of policie which might be assigned, why the Pass-over was celebrated but once a year: let us say, that inasmuch as it is plain that the Sacrament is the Ordinance of God, for the preservation of us in the state of grace, and the way to strengthen, and refresh our souls, wherof we have continuall, and

and daily need; therefore it is a point of Christian wisdom to be as frequent in the receiving, as possibly we can, the oftner, the better.

As on the other side, since Baptism is administred but once in the life time, (a point so firmly belceved, and acknowledged by all, that even the Anabaptists, whom we tax for re-baptising those, whom our Church hath baptised, since that learned *Boza*, and others after him, have wrung from them that Text of *Act.* 19.4.6. will rather deny our Baptism to be a Sacrament, than grant a necessity of re-baptising.) Since, I say, Baptism is done but once, how much doth it concern them, who are imployed in that sacred service, to see that all things be done according to the rules of the holy Spirits direction?

Chap. 10

rection? Left, what is not then done, peradventure hereafter be never done at all, and so the guilt of this carelesnesse press the soul down to hell. What is required of the Receiver, is handled in the next chapter. In the Minister honesty is commended, but authority is required. Some question there is touching his intention, that is, whether the action be not Sacramentally, except the Minister intend it so to be. Doubtlesse in this, as in Prayer, and Preaching, his roving thoughts, and distempered passions may defile them to himself, and not make them ineffectuall to others.

Necessity
of the Sa-
craments.

A second Corollary deducible from the former premises, is the Necessity of the Sacraments, concerning which the Doctrine of the Church is, that the two legitimate, and true

true born Sacraments, are generally necessary to salvation.

Y^e This is plain out of the first question answered touching the number of the Sacraments; *How many Sacraments hath Christ ordained in his Church? Two only, as generally necessary to salvation:* which words, as they do intimate, at least do seem to intimate a superdual-ity of Sacraments in some certain sence (* see this explained at full in the Book of Homilies;) so do they fully deliver the Doctrin of the Church

* In the Homily, wherein is declared, that Common Prayer, and Sacraments ought to be admi-

nistr'd in a known tongue; after that, is shewed what is a Sacrament. The question, how many Sacraments, is thus explained: for the number of them, if they should be considered according to the exact significati-on, there be but two, &c. But in a generall accep-tion, the name of a Sacrament may be attributed to any thing, whereby an holy thing is signified: In which un-derstanding of the word, the ancient writers have given this name, not only to the other five, commonly of late years taken, and used for supplying the number of se-ven Sacraments, but also to divers, and sundry other Ce-remonies, as to Oyl, Washing of Feet, and such like: not meaning thereby to repute them as Sacraments, in the same signification that the two forenamed Sacraments are.

touching

Chap. 10

touching the necessity of the Sacraments, *viz.* that as (I said) they are generally necessary to salvation: this, all grant, but all agree not in the manner of their necessity; explicate it thus: First, they are necessary, *ex precepto*, as being appointed, and commanded by God, the author of them. Secondly, because this is not enough, we say that they are necessary, *ex natura rei*, even in respect of ~~the~~ nature, which God hath put upon them, being appointed, as means, and instruments to transferre, and convey that grace, without which no salvation: and indeed this kind of necessity is the ground of the other; for therefore are they commanded to be used, because they are ordained to be as means, wherby we receive grace. Thirdly, add this also, that they are necessary

ry

Part. 2.

ry as means without which that grace is not ordinarily conferred.

Thus understand those texts of Scripture, which are al-
leaded for this purpose. viz.
Except a man be born of wa-
ter and of the spirit, he cannot
enter into the Kingdome of
God. And, except yee eat the
flesh of the Son of man, and
drink his blood, you have
no life in you.

Ioh. 3. 5.

Ioh. 6. 53.

Thus may we understand
that the phrase of the Cate-
chism, *generally necessary*, that
is, commonly, and in ordi-
nary: So that if the Spirit
(who being an Omnipotent
Agent, is not tyed to any
means: being a spirituall A-
gent is not tyed to externall
means) if he, I say, do convey
grace to any without the use
of the Sacraments, this is to
be accounted extraordinary.

Hitherto

Chap. 10

1oh. 3. 5.

Hitherto referr the eases of un-avoidable extremity, in which doubtless, the spirit worketh without these means. But generally and in ordinary they are necessary and so commanded.

Wherefore let it be thy care, to take heed of neglecting the use of the Sacraments. When God maketh them ready, and calleth thee; be thou ready. Say not: Another time I may receiv them, if not now. Or if not at all: yet

I may do well without them.

This is presumption unpardonable.

And so much for the second generall part.

THE



THE THIRD
GENERALL
PART.

CHAP. XI.

*Of the Qualification
required of them
that come to the Sa-
crament.*



WHAT a Sacrament
is, we have heard;
and for what end
each Sacrament
was ordained : and so have
learned the efficacy of the Sa-

Chap. II

craments, and the benefits thereby obtained. It remaineth that we proceed to enquire, whether this efficacy of the Sacraments depends only, and wholly upon the operative force, and active virtue included in them; or whether this efficacy be only found in them, when they work upon a subject fitted, and pre-disposed: or (to speak to the capacity of the vulgar) whether there be any thing required of the Receiver, to fit him for the benefits of the Sacrament; so necessarily, as that the want of this preparation, doth bar him from the benefit of the Sacrament.

In the answer to this question, there is a direct opposition betwixt the Romish, and reformed Churches. They hold the efficacy of the Sacrament to be so great, that there needeth

eth no preparation, and qualification of the Receiver. We of the Reformed Churches, contrarily maintain: that except the Receiver be thus, and thus qualified, he loseth the benefit of the Sacrament.

Not 'as if the Qualification of the Receiver doth concur actively to produce the grace of the Sacrament; but because in all the works of God, wherein he is pleased to make use of the creatures, as the instruments of his own right hand, he hath allotted to each of them a certain measure of activity, beyond which they cannot extend their efficacy: consequently there must be a certain previous disposition in the matter wheron they work, which, if it be wanting, their activity proveth ineffectuall. Instance in the fire, God hath placed in it a certain power of

H 2 heating

Chap. II

heating, and burning, yet because this power allotted to it, is finite, therefore it cannot heat the snow, nor burn the water. Things must be dried before they are apt to kindle; so that the former question touching the efficacy of the Sacrament, is not much unlike to this; whether there be in the fire so great activity, as to burn all materialls whatsoever it toucheth, or whether the fuell must be first dried, and fitted for the fire, before it will catch the flame? We teach, that the fuell must first be dried: nor can we conceive but that there was more than ordinary vigour in that fire which, upon the prayer of *Elijah*, fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench: so here such

Kings 18. 5

an efficacious, and working power we acknowledg in the Sacrament, as to produce the work of grace in the Receiver who is fitted, and prepared, but not otherwise. Let no man stretch this comparison further than it is expressed : we do not say that this activity is in the Element, as heat is in the fire, we know that a corporall substance is no more capable of inherent grace, than a spirituall substance is capable of heat and cold. But the efficacie of the Sacrament is from the Spirit, which, by an Almighty word, having united the thing signified to the sign, doth by the one convey the other to work upon the soul, as hath been shewed.

Now that something should be required of them that come to the Sacrament, by way of qualification, is but just, and

H 3 equall:

Equity of
aqualifica-
tion pre-
required.

Chap. II

Levit. 10. 3.

equall : God will be sanctified of all them that draw near to him : and hereby doth he stir up the slothful soul of man to look about , lest by his wretchedness he do barr himself of that benefit, which is to be gained in the Sacrament. What that thing is which is required, we must find out, by taking notice of the age of the Church, wherof we speak, and of the Sacrament wherof the question is framed : for if we speak of the Church *in fieri*, in the first plantation ; then, because it consisteth of them that are men grown, at least, past their infancy, there is required of them Repentance, and Faith to fit them for Baptism, no less than to the Supper of the Lord. But if we speak of the Church *in facto*, in the succession, and propagation ; then (because it consisteth of infants, as well as men

men grown) if we speak of men-grown, who heretofore were baptised, there is required of them to fit them for the Lords Supper (which is that only which they need,) Repentance, Faith, and other graces. But if we speak of infants, who are only admitted to Baptism, and not to the Supper of the Lord, the most that is required of them, is no more but that they be holy; not by any inherent holiness, for how should that be discerned? but by a federall sanctity, that is, that they be born of Christian parents: I say this is the most that is required of them, or rather, the most that we look at in them: if they have a Christian to their Parent, either father, or mother, this is enough to entitle them to Baptism; nor is there any question at all touching

Chap. II

this, save only with the Anabaptists.

Whether the infants of heathens may be lawfully baptised, may be a question, in as much as father, nor mother, are within the Covenant: Somelight, for answer to this question, may be taken from the law of Circumcision, and the practise therof in Israel. For infants of eight dayes old; whether born in the house, or bought with money, must be circumcised: Proportionably it may seem lawfull for a Christian, if he have bought, or adopted the infant of an heathen, to present him to the Sacrament of Baptism. But letting that pass, there is no doubt, but the infants of Christian Parents may be baptised: nor is there any thing more than this passive capacity required of them,

Gen. 17. 12.

The Church in such cases supplieth the place of a parent

or respected in them; and this I take to be the readier way to deal with the Anabaptist, than to shew it possible, that infants also may have the spirit of grace, and that in charity we may think so of them, and consequently admit them to Baptism. Which miserable shift did specially arise from the opinion of them, who denied the Sacraments to have any instrumentall efficiency in the conveying of grace, allowing them only to be seals to confirm, not instruments to convey: wherupon, when the Anabaptist objected the defect of grace in infants, to bar them from the Sacrament, in as much as to set a seal to a blanck, is to no purpose; they, of whom we speak, defended their practice by the judgment of charity. In which respect I may praise their zeal:

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but I do suppose this to be the readier way to deal with the Anabaptist; to say that children are to be baptised, not to confirm them in grace, but to conferr grace upon them; that they are presented to Baptism, rather to be initiated, than to be confirmed in the possession of grace. But, in as much as my purpose is not to dispute with hereticks, but to set down the Doctrin of our Church, touching the Sacraments, which our Church hath done, with respect unto the use of the Sacraments in the plantation of the Church, and first conversion of men to the faith; following herein the lines of the Scripture, the passages wherof do still look that way, as may appear by all those texts, which the Anabaptists (ignorant of this) have mis-applied, to cry down the bap-

baptising of infants ; Since, I say, this is my purpose ; let me proceed in the search of that qualification, which is required of them that come to the Sacraments.

Touching Baptism, the Catechism saith, this is required of them that come to be baptised, Repentance, and Faith : Touching the Lords Supper, the same Catechism saith : It is required of them, To examine themselves, whether they do truly repent them of their sins, steadfastly purposing to lead a new life; whether they have a lively faith in Gods mercies through Christ, with a thankful remembrance of his death, and whether they be in charity with all men.

In the Homily teaching the worthy receiving of the Sacrament, saith the Church ; we must certainly know, that

Chap. II

that three things be requisite in him, which would seemly (as becommeth such high mysteries) resort to the Lords table; that is, first a right, and a worthy estimation, and understanding of this mystery; secondly, to come in sure Faith; and thirdly to have newness, or pureness of life to succeed the receiving of the same: From all which, thus laid together, we may perceiv, that some graces are common to both Sacraments; that is, required as branches of that qualification, which is common to both the Sacraments; and some peculiar to the Lords Supper: Of the first sort are Repentance, and Faith: Of the second are Thankfulness, and Charity, together with Knowledg, and Examination; And of these in this method and order.

CHAP. XII.

*Of Repentance , the
first branch of the
Qualification , com-
mon to both Sacra-
ments.*

THAT Repentance is required by way of Qualification , to fit men for the Sacraments, is easily confirmed. Repent, and be baptised, is the counsell of Saint Peter to his Auditors; *Act. 2. 38.* and the practice of them that came to Johns Baptism : Saith the text, *they were baptised of him, confessing their sins.* Hitherto referr that solemn form of renouncing the World , the Flesh , and the Divell,

Mat. 3. 5.

Luke 3.

Chap. 12

Divell, still in use ever since the Primitive Ages of the Church.

What Repentance is.

THe nature of this Repentance will appear in the Name, and in the Act thereof: both expressed in the words of the Catechism.

The Name doth in our language betoken sorrow: to repent of any thing, is to be sorrowfull for it: so that Repentance may not unfitly be called a godly sorrow for sin.

1. Note.

10cl. 2. 12.

Note here first, it is not Anger, but Sorrow: hence it is, that humiliation more or less is a perpetuall adjunct of Repentance. David mourned, Peter wept; all penitents do grieve, and mourn for their sins: So that tho all sorrow

row be not Repentance, yet all Repentance is sorrow: this affection is indeed the very root, from whence all the branches of Repentance, and Reformation do spring: This affection we know to dwell in the heart, as it is fit it should; the heart is the proper seat of grace, and therefore of Repentance; that which is true, and saving Repentance, is, and must be in the heart, an hearty sorrow, not hypocriticall.

Secondly, Repentance is not every sorrow, but *sorrow for sin*: The proper object of sorrow is Evil: of all evils sin is the greatest: of all sorrow, the sorrow of the penitent soul is the greatest; fit therefore, that the greatest sorrow should be placed upon the greatest evil: Repentance therefore is sorrow for sin.

Thirdly,

2. Note.

Chap. 12

3. Note.

2 Cor. 7. 9.

Μετάνοια
μεταμέλεια

Theſſu.

Batt, each
noteth a
change,1. of mind,
2. of will,
and affe-
ctions.3. of the
practiſes.

Thirdly, it is not all ſor-
row, but only *a godly ſorrow*;
This doth diſtinguiſh it from
the Repentance of the world-
lings, which is but worldly
ſorrow: except we be ſorrow-
full in a godly manner, we can-
not be ſaved: would you know
how it may be diſcerned, and
known for godly. *Anſw.*
Firſt, *by the ground of it*,
which is not ſelf-love, but the
love of God: conſequently
hath an eye to the very Act
of diſobedience. Secondly, *by*
the efficacy, it cauſeth a change,
yea, and that of the whole
man: Hence it is, that the names
given to repentance in the ſa-
cred language, do all of them
intimate a change wrought
by Repentance: ſo that we
may well conclude, no
change, no Repentance.
The Act of Repentance men-
tioned, is to *forſake ſin*, and
that

that totally without reservation, *Tit. 2. 11.* finally without recidivation, *2 Pet. 2. 10.* This is indeed the outward act, and perfection of Repentance, and therefore in Scripture phrase is stiled by the name of Repentance. But the efficacy of Repentance, is seen in the heart, and tounge, as well as in the hand: In all, First, *In the heart*, while there is wrought a care to leave sin, a clearing of our selves, anger and displeasure against our selves for our former carelesness, fear lest we fall into the same sins again, a desire to please God, a zealous prosecuting of all good duties, a revenge upon our selves for our former offences. Secondly, *In the tounge*, bringing man to confession, and acknowledgment of his sins, *Psal. 32. 5. Lam. 5. 16.*
where

Chap. 12

A note
touching
Confessi-
on.

A note
touching
Restituti-
on.

where note, that this confession must be made, alwayes to God; many times to the Minister: and in some cases to the Church, and congregation. Thirdly, *In the hand*, perswading men to Reformation, and Satisfaction: Reformation respecteth the practise of righteousness, towards God; Satisfaction hath reference to the wrongs of man, which is made by submission in case of detraction, and slander; by restitution in case of fraud, and violence: Touching Restitution, note the persons, and things: *for the persons*, all are bound to make restitution, who have had any hand in causing the losses, dammages, and injuries of their neighbours, *Lev. 24. 18. 21.* these ought to make restitution to the person damnified, if

if it may be, to his heirs if he be dead; to God himself in case the other parties be not known, or cannot be found, *Num. 5. 5. 8.* For things: the thing it self would be restored in kind, if it be to be had; or else the full value of it, if it be altered, together with sufficient recompence for the wrong sustained, *Lev. 6. 5.* *Num. 5. 7.* The necessity of satisfaction is great, for we cannot be assured in conscience, that our Repentance is sound, and good, except we make satisfaction, if it ly in our power. Say the same of Reformation.

CHAP. XIII.

*Of Faith, the second
Branch of the Qua-
lification, common to
both Sacraments.*

THE Nature of this
grace, will ap-
pear in the Act,
and in the Ob-
ject; *The Act* here menti-
oned, is *stedfastly to beleeve*:
The Object is, the *promise of*
God made in the Sacrament:
So that hence we may gather,
what faith is, even *a stedfast*
beleeve of the Promise of God.
Where is to be noted, that
this definition doth not com-
prehend the whole nature of
faith, but only that use, and
exercise of it, which is Sa-
cramentall

Part. 3.

cramentall, yet hence we may discern the nature of it in generall: for if instead of this word, *the promise*, we substitute this word, *the truth of godliness*, wherof the promise is one branch; then have we a full definition of faith, *viz.* *That faith is a stedfast belief of the truth of godliness.* By the truth of godliness, we understand, that holy truth, which in the word of Scripture is revealed, whether for knowledge, as the history of the Creation, Redemption, &c. or for practise, as the Precepts, Threatnings, Promises; all which by faith, we stedfastly beleeve; and then is it manifest that our beleeve is stedfast indeed, when the truth of godliness doth leave an impression upon the soul: for this is the property of this holy truth, that where it is received,

The full definition of Faith in generall.

Chap. I 3

Note the
phrase of
Rom. 6. 17.
*we were
washed
from
iniquity,
q.d. accor-
ding to
which you
were new
moulded.*

Received, and beleevd as it
ought, there doth it new
mould, and frame the soul,
and change it into the image
of it self; *ex. gr.* Beleeve of the
precept, if stedfast, frameth
the soul to obedience; of the
threatnings, to fear, and trem-
bling; of the promise, to trust,
and confidence: Thus we say,
that beleeve of the precept is an
obedientiall assent: beleeve of
the promise is a fiduciall as-
sent. This fiduciall assent, or
stedfast beleeve of the promise,
the Scripture doth other while
express by these phrases; *To
rest, and rely, or lean upon God,
to stay, to roll upon, to trust, to
place confidence in him, &c.* The
reason whereof is, because in
Scripture phrase, he is not ac-
counted to beleeve the promise
of God, who doth not thereup-
on put confidence in God. Say
the same touching the precepts
and

and threatnings. Not he that subscribeth to the truth of them, but he that feareth, and obeyeth, is the beleever. Thus we see how *Faith is a mother-grace, viz. the Mother, and Nurs of Reverence, Obedience and Confidence.* So then stedfastly to beleev the promise, is but one act of faith; and so the Church saith, *Faith, by which we stedfastly beleev the promise*; This is one act, but not the only act of faith.

Note further, that the Church addeth; *The promises made to them in that Sacrament*; which is no less true in the Supper, than in Baptism. *Sacramentall faith*, that is, the exercise of faith, as a qualification to fit us for the Sacrament, must specially look upon the Sacramentall promise, and stedfastly beleev that speciall promise, which is made

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to the Receiver in the Sacrament. As in the Sacraments, so also in the duty of Prayer, humiliation, and every particular occasion, wherein our faith ought to have a special relation to the promise, Mans duty is to look to that promise which in speciall respecteth that duty, and by faith to lay hold upon it ; else doth he deserve to lose the benefit of the Promise.

The promise made to us in Baptism comprehendeth the exhibition of grace, *Act. 2. 38.* the remission of sins, *Act. 22. 16.* consequently, the salvation of the soul, *Mar. 16. 16.* The promise made to us in the Supper, is intimated in those words, *This is my body, this is my blood, which is shed for you* ; which Saint Paul explicateth thus : The communion of the body, and blood of Christ,

Christ, *s.e.* as we have heard, an effectuall means to convey the body and blood of Christ, even Christ and all his benefits to the worthy Receiver.

Hence give answer to that question, *viz.* How it cometh to pass, that the faithfull do receive the body and blood of Christ in the Sacrament; the Church saith, they are verily, and indeed taken, and received of the faithfull, but how cometh it to pass?

Ans. That it is done by virtue of Christs promise, and the Receivers faith meeting together: The promise of Christ is, that the elements thus blessed, and received, shall be to the Receiver, the body, and blood of Christ; the Receiver therefore doth look upon the signs, as instruments of conveyance, means of receiving.

Chap. I 3

Now these two, *viz.* the promise of Christ, and the faith of the Receiver meeting together, do make a kind of omnipotency: Christ can perform whatsoever he promiseth; and faith can beleeve whatsoever he revealeth: so to the beleever this, yea, and all things else are possible.

Object. Possible therefore is Transubstantiation, since Christ can do what he saith.

Sol. We question not what Christ can do, but whether he doth so indeed, as the Romish Church saith; their assertion of Transubstantiation we dare not receiv, lest we should forfeit our eyes, and other senses, which God hath given us, to inform our understanding in their severall objects.

Object. But blessed is he that beleeves, tho he see not.

Sol. True, and therein we
trust

trust to have our part, because we firmly beleev, that in the Sacrament we do indeed receiv the body, and blood of Christ, tho we see it not : yet dare we not receiv Transubstantiation, becaus we see the contrarie : neither do we find any miraculous Transubstantiation in all the Scripture, but what was sensible, yea subject to the eye. *Moses* rod turned into a serpent, the water changed into wine at the marriage, were visible, and sensible transformations; so would this in the Sacrament if there were any at all.

CHAP. XIV.

*A speciall note touching
both these branches
of Sacramentall qua-
lification.*



When we teach the necessity of these two graces in the way of qualification to the receiving of the Sacrament, we understand it not in respect of the act of the Church, administering the element; but of God bestowing the benefit: and so are we to understand the words of the Catechism, which saith, that these two graces are required of them that come to be baptised: speak we of the administration of the Sacrament, there must be a profession of these:

Part. 3.

these: speak we of the benefit, there must be a reall performance of them, else nothing done: Except men profess them, the Church may not admit them; except men perform them, God wil not make them partakers of the benefits: the Church may refuse none that professeth, God will refuse none that indeed performeth.

Quest. What if the profession be fained and counterfet, shall that suffice?

Quest.

Ans. It is not in man to search the heart. The profession of *Simon Magus* gave him admission to Baptism: nay, our Saviour, tho he knew the fals heart of *Judas*, yet forbade not his presence at the Pass-over: but tho man admit him to the Element, yet upon his want of Faith, God will barr him from the

Ans.

Chap. 14

See Saint
Austin tou-
ching this
l.b. 1. De
Baptismo
contra Do-
natists.
cap. 12.

benefit of the Sacrament.

Object. If then *Simon Magus* had afterwards repented of his false profession, yet it should seem that he had remained *extra Christum*, without Christ, except he be re-baptised, in as much as at first his want of faith did bar him from the benefit of Baptism.

Sol. This is a case, which we may with reason beleeve, that the providence of God doth watch to prevent: but suppose it possible, yet neither is there any need of rebaptization, nor shall he remain disunited from Christ. Sacraments are means of union in ordinary, but God is not tied to them. Besides, tho Baptism be the first Sacrament of incorporation, and union; yet not the only one: Add this, that, as Repentance can, after a sort, undo what hath been done

done in the way of sinn: so may it in such a case supply the defect of former times, and cause that to be now done, without any ceremony, which at the ordinary time was not done. Lastly, in such cases we may distinguish between the benefit of Union, and Incorporation, and the benefit of Remission, and Regeneration; these later may be suspended for the present, tho not the former: but by extraordinary dispensation, the man who hereafter shall perform what is required, in the way of qualification, tho for the present he do it not, yet may be incorporated, and united unto Christ; because in such a man Repentance, and Faith, are *in actu signato, & radicali*, tho not in *actu exercito*, secretly lodging in the heart, and seen to God, tho not sensible to the

Chap. 14

Note.

man himself. And mark that I say the Incorporation of such a one is by extraordinary dispensation, for in this we may conceiv a difference betwixt Gods dealing with men in Baptism, and in the Lords Supper: the Lords Supper being often received, except there be a reall performance of repentance and faith answerable to the verball profession [*in actu exercito*] God may suspend all benefit of that Sacrament, without irreparable harm, the next time may repair what the former did not; but Baptism being but once administered: because it may seem that who so is not then incorporated, must remain for ever disunited; therfore there be not in present a reall performance of Repentance answerable to the profession, yet will not God suspend all benefit of Bap-

Baptism, but notwithstanding their carelesness, granteth to them, who belong to the Election of grace, present union with Christ, and implantation, but not Remission; and Regeneration till afterwards: Neither is it absurd to conceive an union with Christ, without any present fructification; for if the plant ingrafted into the stock doth not presently draw sap from the root, which yet is a naturall Agent, and cannot suspend its operation: how much more may Christ, who is a voluntary Agent, suspend his influence for a time, tho the party be truly united to him.

According to this may we explain that position of the Schools, *Sacramenta conferunt gratiam non-ponenti obicem*, i.e. that if man be not a hindrance to himself, the Sacra-

Chap. 14 ments are not empty signs, but
reall instruments to conferr
grace: Now that barr, which
alone hindereth, is impeniten-
cy, and infidelity: Who so
doth not profess repentance,
and faith, may not be admit-
ted; who so with his profession
doth not joyn reall perfor-
mance, ordinarily, doth not
receiv the benefit of the Sacra-
ment: much less they, who pro-
fess, and practise the clean con-
trary. Note that all this is
spoken only, *De Adultis*. The
case of infants followeth in
the next Chapter.

CHAP.

CHAP. XV.

*A Digression, handling
the case of Infants
Baptism.*

THis that hath been delivered touching the necessity of Faith and Repentance, by the way of qualification, is willingly received by the Anabaptists; and the authority of our Church, in this particular, is by our infected Country-men alledged against our practise of infants Baptism; the lawfulness of which custome we proved, *cap. 7.* and satisfied their objections made against our Arguments: It remaineth that we now examin their arguments, and see what strength they

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they have to prov that Infants ought not to be baptised: Say they, there is no warrant for it in Scripture; They have not faith, (*Ergo*) they ought not to be baptised. Insist we a little upon them both.

*The Anabaptists first
Argument.*

THe Testament of Christ. (say they) is so perfect, and he so faithfull, that nothing ought to be practised of Christians, which is not there warranted: But no warrant therein for the baptising of Infants, neither Precept, nor President, (*Ergo*) it ought not to be done. This is the triumphing Argument of all Schismatics, which mislike the Ceremonies of the Church, whether Nati-

Nationall , or Catholick.

Part. 3.

Note the Answer.

First, *To the Major*, flourish'd over with that text of Saint *Paul*, *Heb.* 3. 2. 6. Christ was faithfull, so was *Moses*; he as a sonne, *Moses* as a servant; his testament is therefore as perfect as that of *Moses*: True, but know we not that the faithfulness of a man, in his office, is to be measured according to the Intent, and Scope of his office imposed? in which if he fail, he is unfaithfull, if he fail not in that, then is he not unfaithfull, tho he look not to other things; The Minister may be faithfull, tho he meddle not with the sword of Justice; The Magistrate, tho he fight not with the sword of the Spirit: So then, what was the office of *Moses*?

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Moses ? of *Christ* ? of the *Apostles* ? The office of *Moses* was to plant a Nationall Church in the Commonwealth of *Israel* : The office of the *Apostles*, to propagate the Church, and to make it Catholick throughout the world : The office of *Christ* was to work the Redemption of mankind : See the particulars in *Dan.* 9. 24. 27. If any of them fail in these, then are they unfaithfull ; else not : hence it was *Moses* office, to set down particular orders for that Nationall Church : Contrarily the office of the *Apostles* to appoint generall Rules, and Orders for the Catholick Church : *Christ* by himself did neither of these : but both these, and whatsoever else was necessary for the welfare of Church, and Common-

mon-wealth, by his Magistrates, and Ministers in severall ages: But by himself in his own person he established the Covenant of grace, and salvation, gave the Word of life, ordained the Seals, and instituted a Ministry, and so was faithful in his house as a Son, and worthy of more honours, than either *Moses*, or the Apostles. Thus we give answer to the Major.

2. *To the Minor* thus. We grant, that neither Precept, nor Pattern formall, and explicite, is to be found for infants baptising; but both Precept, and Pattern virtuell, and implicate; which if found, is not to be neglected: That both may be found in the new Testament, comes thus to be proved.

First,

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First, PRECEPT VIRTU-
ALL and IMPLICITE : The
precept of God to *Abraham*,
and *Israel*, for the incorpora-
tion of their Infants, by a Sa-
crament, was not repealed by
Christ, but rather confirmed,
and consequently, tho not
expressly written by the
Evangelists, yet nevertheless
delivered by Christ; the Ce-
remony indeed of Initiation is
altered, but the duty it self
doth stand still; for what
was not repealed, ought to
remain: Again, this is to be
marked, that God by *Moses*
establishing a nationall
Church, hath drawn a per-
fect pattern, and modell ther-
of to our hands. Now there-
fore as no better laws for the
Common-wealth, than those,
which from *Moses* may be
transferred; So no better Or-
ders for the Church, than
such

such as may from thence justly, and without wrong to the time of truth, and grace in the new Testament be translated: Some judiciall Laws were peculiar to that Nation, at least to that age of the world; some Ecclesiasticall rites were also peculiar to that age of the Church; and may not now be allowed: but others there were more morall, and so more perpetuall. And indeed no better directions than what may be fetcht from amongst these. Our Saviour hath gone before us, and given us an example. All grant that the spirituall Courts, the Censures of the Church, the proceeding in the Censures are by our Saviour, fetcht from the Church of the Jews, *Mat. 18.* from thence doth Saint *Paul* argue for the maintenance of the Ministry,

Chap. 15 Ministry. *Cor.* 9. 13. 14.
Laws touching the libertie of
womens partaking of the
Lords Supper, are thence en-
acted. Times, places, persons,
consecrated to the service of
God, are, and were ordained
by the Church, in the Imita-
tion of Israel : and so also do
we conclude, the perpetua-
tion of incorporating Infants
into the Church of God;
which in that Church having
been enacted, was not repeal-
ed in respect of the substance
of the duty, tho the Circum-
stance, and Ceremony be al-
tered : for we read in *Act.*
1. 3. that our Saviour in his
40 dayes conversation, taught
the Apostles things pertai-
ning to the kingdome of
God, and *Matt.* 28. he
bid them teach all Nations
to observ all things that he
had commanded them. It be-
ing

ing therefore manifest by tradition, that Pede-baptism hath ever since been practised in the Church of God: doubtless it had not been admitted, had not the Apostles, by this Commandement of Christ, appointed the observation of it. Thus we find a precept virtual, and implicite.

A PATTERN VIRTUALL and IMPLICITE, is in the baptising of whole families, as of *Lydia*, *Crispus*, *Gaius*, *Stephanus*, and others, in which who doubteth, but there were Infants also. What say we to those three thousand souls mentioned, *Act. 2*. Is it probable that they were all present at Saint *Peters* Sermon, it being in a private house? is it not rather probable, that the men being present, and converted, they

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they brought also their families to be baptised? so that the totall summe of men, women and children, might be 3000 souls: And here doubtless the proceeding of the Converts was answerable to that in *Gen. 17.* no sooner is the Covenant made with *Abraham*, but all the males in his house were circumcised, young and old: So doubtless no sooner was the Covenant of grace ratified, betwixt God and the Parents by Baptism, but the Infants also of the family, were accounted holy, and so baptised. Doubtless what Saint *Peter* said to them in *Act. 2.* The promise is made to you, and to your children; the same did St. *Paul* preach to the Gentiles, when they were converted. And how should they confirm the truth of this to them, but by baptising

Part. 3.

rising their children : Neither by children can we with the Anabaptist , understand their youths of discretion only , but their Infants also: for in *Act. 2. 39.* and *Cor. 7. 24.* the word is generall to comprehend all their issue and of-spring.

Another Pattern is probably collected out of *Mar. 10.* the gospel read in the Liturgy, at the Administration of Baptism. The children there mentioned were [*βρέφη*] Infants, such as men do hold in their arms : Christ indeed baptised them not , but probable it is, that he might deliver them to his Disciples to be baptised (as some think) or rather that they had been baptised already : doubtless it was a pious act of the Parents to bring them to Christ ; and who can much doubt of this , but that

*τίνα of
τίλω πα-
ριο: No-
men origi-
nis, non
etatis.*

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that the Parents having been by *Johns* Baptism directed to Christ, when they knew him, brought children to him to receive a further blessing from him; and thus much for answer to the first, and main Argument of the Anabaptists.

The second Argument of the Anabaptists.

VWithout Faith (say they) none ought to be baptised, *Mat. 28. Mar. 16. Act. 8. 36.* Which also the English Catechism doth allow. But Infants want faith, (*Ergo*) they ought not to be baptised.

Let the Minor be granted, tho if a man deny it, (as some do) I see not how they can prove it: but gratifie them in this,

this, the Major is utterly fals, for neither; do these texts prov it, nor the English Catechism. Besides there are good reasons against it.

The texts prov it not; indeed they prov the Affirmativ, *That whosoever beleeveth, may be baptised*: But from thence to draw a negative conclusion is against Reason; Thus out of *Iohn. 3. 16.* it is manifest, that whosoever beleeveth, shall be saved; but will the Anabaptist thence conclude, Infants beleeve not, (*ergo*) they shall not be saved. God forbid.

Reasons are against it.

First, *In respect of Infants*; There needeth none actuall faith in children, as a previous disposition, to fit them for the grace of Baptism: for
why?

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why? In the Baptism of Infants, the Spirit worketh not as a morall Agent to proffer grace to the will, but as a naturall, or rather supernaturall Agent, to work it in the will, to put grace into the heart, conferring upon them seminall, and initiall grace, which doth not presuppose faith, but is it self the seed of faith; To Parents converted, Baptism conveyed (as did Circumcision to *Abraham*) a supraaddition of further grace, to what they had extraordinarily received: But to their children Baptism conveyed (as did Circumcision to *Isaac*) the first seeds of grace, and Regeneration. Add this, that the faith of the Parent is sufficient to qualifie the child for Baptism, yea, for the grace of Baptism; the child I say, in whom as yet corruption

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corruption of nature, being
 scant active, calleth for no
 act of Personall grace to re-
 move the barr of guilt: pol-
 luted he is, but by the act of
 another, not by consent of
 his own; therefore the faith of
 the Parent sufficeth to pro-
 cure for the child the Sacra-
 ment, and the benefit therof:
 They cavill, and say, every
 man must live by his own
 faith, and not by anothers:
 True, we say so to; only the
 words of the Prophet are mis-
 alleaged, and misapplyed;
 the text doth not add that
 clause [*not by anothers,*] nor
 doth it speak simply of the be-
 nefit it self, gained by faith,
viz. Justification, Salvation,
 Preservation, but of the pre-
 assurance of it: But not to
 strive hereabout; we see in
Matt. 9. 3. the sick man far-
 red the better for the faith of

K

his

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Comfort
to parents.

his friends, even in the remission of sins: Parents are nearer to their Infants, and have more interest in them, than one friend in another: Infants are a part of their Parents; so that the promise of grace mentioned in the Covenant, betwixt God, and the Parent, is not ratified to the whole Parent, except also it extend to his Infant: It is then the faith of the Parent, laying hold of the promise, which qualifyeth his Infant for incorporation into the mysticall body of Christ. And this is a point of good comfort to the parent, to consider the goodness of God to him, having provided for him, that as he hath been a naturall instrument to convey to his child the guilt of sin, and seminall corruption; so may he also, challenging Gods Covenant

Covenant by faith, be made a voluntary instrument, to procure pardon of sin, and seminal grace; a just remedy for the former malady.

The consideration wherof, were it well and advisedly thought upon, might cure that supine negligence found in Parents, who seldome think of this, and consequently, shall one day heare the just curses of their condemned children, crying, woe worth the negligence of our careless Parents, who having begotten us for their pleasure, therby conveyed to us guilt, and corruption, but never took care to cure us of this malady; yea the consideration of this, might provoke them to intend the act of their faith, and not only in the Church cursorily of custome, to present their children

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dren to God ; but also actually by the prayer of faith, challenge Gods promise, for the good of their Infants: for doubtless even in this, as in all other occasions, the more intente mans faith is, and earnestly set upon the promise to challenge it, the sooner doth it prevail, and obtain the desire. To return to the Anabaptist, since the faith of the Parents sufficeth, since the spirit worketh in Baptism as a supernaturall Agent, there needeth no actuall faith to be found in children ; consequently they are deceived, who defend, that none may be baptised without faith inherent.

Secondly, *In respect of Men grown*, the want of faith doth not barr them from Baptism, *i. e.* the Church may not deny water to them, that desire
the

the Sacrament, if they profess to repent, and beleeve, tho peradventure their heart be naughte. See then herein the unreasonable dealing of the Anabaptist, who will barr Infants from the water of Baptism, for want of Faith, when (as hath been shewed) not so much the actuall Inexistence of these graces, as the formall profession of them doth qualifie even Men grown, sufficiently for what the Church can do, in the administration of Baptism.

Two things are usually objected against this in the heat of contention, which I shall briefly touch for the satisfaction of sober minds, and so return to the former doctrine of preparation.

First (say they) children are as farr from Profession of

Objections framed against this truth.

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faith, as from performance, consequently to be barred from Baptism.

To which I answer, that Profession is either actuall, or virtuall: An actuall profession of Repentance, and Faith is required of them, who by the acts of reason formerly abused, have multiplyed their personall transgressions; but for Infants a virtuall profession is sufficient, and such a profession we find in them, in respect of their Propagation: They are not unfittly termed Beleevers, because they are born within the Profession of Christianity: As also the Infants of Pagans, are justly accounted Infidels, because they are born in the Profession of infidelity: And if Saint *Paul* had disputed the cause, I doubt not, but as he said of *Levi*, that in *Abraham*

ham he paid tithes to *Melchisedec*; so he would have said, that the seed of the faithful do in their Parents profess the faith of Christ; Add this, that this virtuall profession is actuated by the promise of the Sureties, and Parents at Baptism; And this is the answer of our Church, to the former objection; And it is plain, that that Abrenunciation, is the profession of Repentance, in the name of the child: so also the Recitation of the Articles, a profession of Faith, and reputed his, according to that well known saying of *Saint Austin*, *peccavit in alio, credit in alio*, as his offence, so his profession is the act of another, but his by Imputation.

Yea, but saith the Anabaptist; this is the blasphemous

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Note.

Invention of Pope *Higinus*; where, mark I pray you the spirit of Envy, and Detraction, that can speak well of nothing, that is not framed in the modell of his own brain. *Higinus* is said indeed to have appointed Godfathers, and Godmothers: But the Interrogatories in Baptism were yet more ancient, & might be the sponsion and profession of Parents, in behalf of their children, in use long before *Higinus*. The profession of faith, as it appeareth by records, was at the first direct, and plain, by recitation of the Creed, and forms of Confession: Afterward it seemeth, that for help of memory, & to provide a remedy against bashfulness, that which the party repeated, was put into questions propounded by the Minister, and answered briefly (as now the form is) by the party; And what

what the Men grown answered by themselves, the same did Parents for their children before the time of *Higinus*: But why doth his blackmouth call this custome blasphemous? why calls he *Higinus* by the name of Pope? had it not bin enough to have stiled this custome of Interrogatories in Baptism, answered by deputed Sureties, to have stiled it I say, (as some others do) ridiculous, and unreasonable? had it not been enough to have stiled, this *Higinus* Bishop of Rome, as he was indeed, but he must call him Pope? But this is the vehemency of the Anabaptisticall spirit, to lay on load of rayling words, when there wanteth weight of solid reason. By the Anabaptists own confession, the custome is very ancient: for *Higinus* was the eighth Bishop of

06 K 5 Rome

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*Non ut instru-
erentur, sed ut
obligentur.
Lib 4. Dist.
6. Qu. 1.*

Rome, lived in the year of Grace 150. long before the Pope was bred and born, ever since when, it hath continued in the Church. *Boniface* in his Epistle to Saint *Augustin*, seemeth to acknowledge, that in his dayes it had Antiquity only to plead for the continuance. But neither he, nor any since, till of late years, counted it ridiculous, much less blasphemous: But passe we over the bitterness of words, examine the matter: Why should Infants be catechised, and asked for a profession of their faith? Answer out of *Lombard*, and *Bonadventure*, that it is done, *not for their instruction, but for their obligation*: not as if the Infant should thereby be taught, but that thereby he may be bound to the profession of Religion:

So

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So that this is the meaning of the words, *I forsake, I beleeve*, that is, I bind my self to do these hereafter: And this interpretation I prefer before others, as being more reasonable, and more agreeable to that which our Church doth resolv upon: for the Minister speaking to the Sureties faith, *This Infant must promise*; and afterward, *hath promised*; In the Catechism *they did promise and vow*; and again, *they did promise*; and *vow them both* in their names: Hence the Church doth stile God-fathers, and Godmothers, not by the new-fangled name of Witnesses, but Sureties, which doth intimate an obligation: the which is so much the more apparent to be the intent of our Church, because that in private Baptisms, where there is a present expectation

Quintus
to this effect, *Credo, i.e. huius fidei aggregatus sum per fidei Sacramentum.*
Austin
thus, *Credo, i.e. fidei Sacramentum percipio vel præsido sum percipere: Ep. stola ad Bonifacium.*

of.

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*Lombard,
& Bona-
venture, di-
ci potest, ibi
sponaeri pro
parvulo,
quod si ad
majorem
etatem ve-
nerit & re-
nuntiabit,
& fidem te-
nebit. libi-
dem.*

Thus also
Dionysius
cited by
Bonaven-
ture, Sen-
sus verbo-
rum, que
dicunt Pa-
trii est,
quod puer
ille cum in
senium ve-
nerit tene-
bit sacras
professiones

of death, neither are these in-
terrogatories used, nor sureties
appointed. By all which, it is
manifest, that this is the sense,
and meaning of interrogato-
ries, in the judgment of our
Church; which * *Lombard*,
and *Bonaventure* do give, and
confirm out of *Dyonisius*:
Hard it may seem, and harsh,
(I grant) thus to explain these
phrases, which being of the
present tense, are strained to
the future: but he is over-
squeamish, which will not
bear with the harshness of a
speech, when the explication
of it given cannot be rejected.
To shut up this point, since
partly in their propagation,
partly by their Sureties, a pro-
fession of Repentance, and
Faith is made, the want of
actuell profession is no barr to
hinder infants from the Sa-
crament of Baptism.

The

The second thing objected, is this; that there is no more reason, why children should be admitted to Baptism, than to the Lords Supper, in as much as if the profession of faith made by Sureties may admit them to the one Sacrament, it may also qualifie them for the other. True indeed, so it might, if this were all that were required; but there is much difference betwixt the two Sacraments, and so divers reasons, why infants may be admitted to the one, and not to the other. Baptism is for Admission, and Regeneration: the Lords Supper for Confirmation, and Preservation: they are fit to receiv the beginnings, that as yet are not fit to receiv the ending, and consummation: Baptism requireth no Sacramentall actions from the party, so doth the
Lords

Good reason to admit infants to Baptism, but not to the Lords Supper.

Chap. 16

Lords Supper: in that he is a meer patient, in this he must be an agent; he must take, and eat, which the infant cannot do. Lastly, tho Repentance, and Faith be required in the way of qualification to both Sacraments: yet to fit a man for the worthy partaking of the Lords Supper, other graces, and gracious actions are required, which are incompatible with the age of infancy. To the handling of which I now return, having thus fairly rid my hands of these brain-sick, and froward spirits, the Anabaptists, and their Abettors.

CHAP.

CHAP. XVI.

*Of the Qualification
peculiar to the Lords
Supper, and first of
Thankfulness.*



Thankfulness for the
Death of Christ, is
a special branch
of our Qualifica-
tion, for the right and worthy
receiving of the Supper of the
Lord: for which cause, the
Church hath put words into
the mouth of the Minister,
that after he hath exhorted the
people to Repentance, Faith,
and new-obedience, he should
add this; *And above all things
you must give most humble, and
heartly thanks to God the Fa-
ther, Sonne, and holy Ghost, for
the*

See the
third ex-
hortation
before the
Communion.

Chap. 16

the Redemption of the world, by the Death, and Passion of our Saviour Christ, both God, and Man. And in the Catechism amongst other things, touching which a man ought to examin himself, before he come to the Lords Supper, the Church hath interferred this, A thankfull Remembrance of the Death of Christ. Note here.

I. A REMEMBRANCE,
The reason wherof is this : because this Sacrament was ordained for the continuall Remembrance of the Sacrifice of Christs Death : His Death was a Sacrifice, this Sacrifice must be remembred : God made it remarkable at the first by those prodigies in Nature, the Sunns eclipsing, Earths-quaking, Vail-renting, graves opening : But we must remember

Part. 3.

ber it in respect of the Commandement of Christ, *Do this in Remembrance of me*; yet is not this a repetition of that Sacrifice, what need that be daily renewed, that was at the first compleat, and perfect? whatsoever needeth daily repetition, and renewing, is in it self imperfect, and incomplete: As therefore this Sacrifice doth agree with the legall propitiations in this, that it was a bloody Sacrifice; so in this doth it differ, and super-excell them, that it being at once compleat, needeth not (as did they) daily renewing, and reduplication.

This is S.
Pauls own
Argument
Heb. 10.

2. A THANKFULL REMEMBRANCE must there be, that is, so must we remember the Death of Christ, as that therby we be stirred to thankfulness for it: The reason wherof

Chap. 16

See for
this *Ioh. 1.*
29. & 1 Ioh.
2. 2.

wherof is, becaus the Death of Christ was not only a meer separation of the body, and soul, but a sacrifice, yea, a propitiation, that is, a sacrifice for expiation of sin, and reconciliation : Indeed it was the substance of all the legall shaddows, the perfection, and accomplishment of all the Typicall expiations under the Law : Nay more, it was the grand, and great deliverance of the Church. If therefore the *Exodus* of Israel out of Egypt deserved a yearly feast of thankfull remembrance : if the Reduction of the Church from the captivity of Babylon was so thankfully acknowledged, as that it almost drowned the memoriall of their *Exodus* ; ought not the death of Christ, by which our Redemption from sin, and Sathan was wrought ; ought not this

Of Thankfulness.

211

Part. 3.

I say, to be thankfully remembered? The practise of the Church doth plainly manifest it: whence had the whole sacred action that famous name of the *Eucharist*, so frequent in the writings of the Fathers, and Doctours of the Church, but from the sacrifice of thanks, and praise, at that time offered to God the Father, Son, and holy Ghost, for the Redemption of the world, by the Death, and Passion of our Saviour Iesus Christ: For this cause it is, that in the Liturgie of the Church, this is so carefully remembered, that by the Minister, the whole Congregation should be exhorted to *give thanks to our Lord God*; adding, that, *as it is meet, and right, and our bounden duty that we should at all times, and in all places give thanks to the Lord God our heavenly Father.*

*Euchari-
stia.*

Chap. 16

Means to
stir us up
to thank-
fulness.

ther, so for the present, with Angels, Arch-angels, and all the holy company of Heaven, we laud, and magnifie his glorious Name, &c. But to proceed.

The way, and means to stir us up to thankfulness for the Death of Christ, is seriously to consider of the benefits which we receiv therby: Here is a large field of meditation; here cannot the devout soul want matter, wherin to inlarge it self, if we take notice of these particulars: First, what we had been without it. Secondly, what our hopes are by it. Thirdly, how unworthy we either were of it, or as yet are. Fourthly, by how worthy a person this was wrought. Fifthly, how bitter the cup was which he drank, how painfull, and shamfull the Death was which he suffered. Here therefore, and in these

meditations let the soul dwell, till admiration of the benefit, so good, so great, so freely, so undeservedly bestowed, cause the heart to burst forth into that of *David; Lord, what is man, that thou art so mindfull of him?* Oh dear Saviour! who would not love thee? Oh heavenly Father! who would not bless thee? Oh blessed spirit! who would not obey thee? Oh eternall God! who would not devote himself, soul, body, all, to the honour, and service of this glorious Trinity, that hath done so great things for so unworthy, so wretched sinners?

Well, Thankfulness is a branch of the Qualification of our souls, for the worthy partaking. But how is it to be expressed? Answer briefly, by bearing our part in the Psalms, and Alms of the congregation.

How to
express
our thank-
fulness.

Chap. 16

Psalms.

gregation. For the first, we read, that after the Passover, our Saviour, and his company sung a Psalm: It is Saint *James* his rule, in the time of mirth to sing Psalms: when have we more cause of spirituall mirth, than at this sacred banquet? all dull, and earthly is that heart, that is not now even filled with holy, and heavenly raptures. Did *Moses* sing, and *Miriam* dance; and shall not we sing forth the praises of our dearest Saviour?

Alms.

For the other, viz. the Alms of the Congregation, we have the laudable custome of the Church in all ages, and the ground thereof is taken from that of *David*, *Psal. 16.* *My goodness extendeth not to thee, but to the Saints that are in the earth, and to the excellent, in whom is all my delight.* What

we cannot therefore return to our blessed Saviour himself in token of thankfulness, (and who would not in this kind, even part with all that he hath ?) that must we, for his sake, bestow upon his poore members. Collections for the poore, are perpetuall attendants upon Communions; the illiberall hand is the evidence of an unthankfull soul : freely we have received, freely let us give, and Christ shall thank us, *Mat. 10. 42. & 25. 34.* To say nothing of *Deo-dands*, most proper also upon this occasion.

CHAP. XVII.

Of Love and Charity.

BY love, and charity we do not in this place understand that loving affection, which we owe to God, our heavenly Father, by virtue of that great commandment *Matt. 22.* nor that generall act of love to our Neighbours, enjoyned in the second Table, which manifesteth it self in a mutuall, and reciprocall interchanging of affections with them : viz. that we rejoyce with them in their causes of joy, and greev with them, when God calls them to it : nor yet that speciall act of sanctified love, which

Part. 3.

which is terminated in , and upon the holy brethren; whose truth is thence discerned, if it be, (as it ought) *indifferent* to all without respect of persons , and *constant* without respect of times; if neither penury and necessity, nor trouble and adversity, can cool the heat of our affections , but notwithstanding these we love them , in whomsoever we find grace, and holiness : this is brotherly love indeed: yet is not this , nor any of these that love, which is here properly understood; all these are pre-required : But by love and charity we do properly understand, a reconciled affection towards all, even our enemies , much more toward others, which is indeed the perfection of all love, and the *Nil ultra* of that affecti-

Signs to discern the truth of brotherly love.

Reconciliation to others.

Chap. 17

on : So much we know is intimated by that phrase, to be in Charity : Malice and heart-burning must be laid aside, when we address our selves to the holy Communion : If in hearing the word *Iam. 1. 21. Pet. 2. 1.* if in praying *Tim. 2. 8.* how much more when we approach the Table of the Lord ? God hath appointed this Sacrament, in a speciall manner to nourish love, and spirituall friendship amongst the brethren while they see themselves all joyntly admitted to the same Banquet, and all made partakers of the same Bread : Hence hath it received the name of *Communion* (as some think) because it is (at least should be) *communis unio* the common union, *i. e.* the uniting of their hearts in common. So that he which forbeareth this Sacrament, because

Communi-
on.

because he is not in charity, is like the patient, that throweth away the plaster, because his leg is sore, when as for that very cause he ought to keep it: Even for that cause ought we to agree with our Adversary, and lay aside all rancour, malice, yea all heart-burning, that we may be thought fit to partake of this holy Sacrament.

Note that this Reconciliation standeth in the practise of satisfaction, and restitution to others, whom we have wronged, and of remission to others upon their confession, and acknowledgment: at least-wise there must be a readiness of mind to both; so saith the Church; *And if ye shall perceiv your offences to be such, as be not only against God, but also against your*
L 2 neigh-

Mat. 5. 23.

Chap. 17

neighbours, then ye shall reconcile your selves to them, ready to make restitution, and satisfaction, according to the uttermost of your powers for all injuries, and wrong done by you to any other; and likewise being ready to forgive others, that have offended you, as you would have forgiveness of your offences at Gods hand; for otherwise the receiving of the holy Communion doth nothing else, but increase your damnation: Conclude we this with that patheticall Exhortation of the Church, grounded upon these words of Saint Paul; *We being many are one bread, and one body, for all are partakers*
 „ *of one bread.* Declaring
 „ thereby (saith the Homily)
 „ not only our communion
 „ with Christ, but that uni-
 „ ty also wherein they that
 „ eat of this Table should be
 knit

Part. 3.

„ knit together, for by dis-
„ sention, vain glory, strife,
„ envying, contempt, hatred,
„ or malice; they should not
„ be dissevered, but so joyned
„ by the bond of love, in
„ one mysticall body, as the
„ corn of that bread in one
„ loaf: In respect of which
„ streight knot of Charity,
„ the true Christians in the
„ Primitive Church called
„ this Supper, *Love*, as if they
„ should say: none ought to
„ sit down there, that were
„ out of love, and charity,
„ who bare grudg, and ven-
„ geance in his heart, who
„ did not also profess his love,
„ and kind affection, by some
„ charitable releef for some
„ part of the congregation:
„ And this was their practice.
„ Oh heavenly banquet then
„ so used! oh godly guests:
„ who so esteemed this feast!

ay 2011

Chap. 17

„ But oh wretched Creatures
„ that we be in these dayes !
„ who be without Reconcili-
„ ation of our brethren ,
„ whom we have offended ;
„ without satisfying them ,
„ whom we have caused to
„ fall ; without any kind of
„ thought , or compassion to-
„ ward them , whom we
„ might easily releev ; with-
„ out any conscience of slan-
„ der, disdain, misreport, di-
„ vision, rancour, or inward
„ bitterness ; yea being ac-
„ combred with the cloked
„ hatred of *Cain*, with the
„ long-coloured malice of
„ *Esau*, with the dissembled
„ falshood of *Joab*, dare yet
„ presume to come up to these
„ sacred and fearfull myste-
„ ries ! Oh man whither
„ rushest thou unadvisedly ?
„ It is a table of peace , and
„ thou art ready to fight :
It

„ It is a table of singleness,
„ and thou art imagining mis-
„ chief : It is a table of qui-
„ etness , and thou art given
„ to debate ; It is a table of
„ pittie, and thou art unmer-
„ cifull : Dost thou neither
„ fear God the maker of this
„ Feast ? nor reverence his
„ Christ the refection , and
„ meat ? nor regardest his
„ Spouse , his welbeloved
„ Guest ? nor weighest thine
„ own conscience , which is
„ sometime thine inward ac-
„ cuser ? Oh man ! tender
„ thine own salvation , exa-
„ min , and try thy good
„ will, and love towards the
„ children of God, the mem-
„ bers of Christ , the heirs of
„ heavenly heritage , yea to-
„ wards the Image of God ,
„ that excellent creature thine
„ own soul : If thou have of-
„ fended now be reconciled :

Chap. 17

„ If thou have caused any to
„ stumble in the way of God,
„ now set them up again : If
„ thou have disquieted thy
„ brother, now pacifie him :
„ If thou have wronged him,
„ now releev him : If thou
„ have defrauded him, now
„ restore to him : If thou have
„ nourished spite, now em-
„ brace friendship : If thou
„ have fostered hatred, and
„ malice, now openly shew
„ thy love, and charity : yea
„ be prest, and ready to pro-
„ cure thy neighbours health
„ of soul, wealth, commodi-
„ ty, and pleasure as thine
„ own : Deserv not the hea-
„ vy, and dreadfull burden of
„ Gods displeasure for thine
„ evill towards thy neigh-
„ bour, so unreverently to
„ approach this table of the
„ Lord.

CHAP.

CHAP. XVIII.

Of Examination.

That the preparation of Receivers should consist in Examination, is the plain doctrine of Saint Paul, *Let a man examin himself, and so let him eat of this Bread, &c.* Examination is a duty of Christians, needfull at all times; a good preparation to every other religious duty, specially to the blessed Sacrament: what it is we do easily understand: An act of the soul reflecting upon it self in a certain kind of judicall proceeding, to passe censure upon it self, and its own actions: wherein this is materiall; that it be done diligently, and therefore it is compared to the

Cor. II. 18

Chap. 18

See Ma-
ster Ma-
sons book
the Tribu-
nall of
consci-
ence.

See the
first part
of the Ho-
mily touch-
ing the
Sacra-
ments.

work of the Goldsmith, which trieth his metalls throughly ; or of the Judg, who examin- ing a cause, sifteth every circumstance : Consequently , they marr all , who rest only in a superficiall, perfunctory, and slender inquisition ; this is not to examin : It is not examination, except it be substantially , and throughly performed : For this end it is necessary that a man have knowledg of Religion , at least of the Principles of the Law, and the Gospell, of the misery of man , and the remedy by Christ ; together with some competent understanding in the doctrine of the Sacrament. Infants, Idiots , ignorant persons are unfit for this holy Exercise ; The ignorant man can neither worthily esteem , nor effectually use those marvellous graces, and benefits.

benefits exhibited, and offered in that Supper, but either he will lightly regard them to no small offence, or utterly condemn them to his utter destruction.

Time also must be allowed to this duty: Men are not Angells to do all at once, or (as we use to say) in an instant; hereupon God allowed two days of preparation before they came to hear the Law. Hence is that laudable Canon of the Church, to give warning afore-hand, that the people knowing the time, may prepare themselves for it.

Persons to be imployed in this work of Examination are the parties themselves, *A man himself*; it is not enough that another do it, thou must do it thy self, and reason good, thy Master, thy Minister cannot

Exod. 19.
10.

Canon
22.

Chap. 18 cannot search the heart, but thou canst. Many things are in thy soul, which a stranger doth not, nay cannot understand.

Quest. Is not then the care of the Minister superfluous, in examining his Parishioners, since every man must do it himself?

Answ. Nothing leis: Saint Paul in that text sheweth what must be done, not what must not be done. Too much consultation, and diligence in matters of such moment cannot be used, nor too many eyes and hands imployed. Add this, that the object of the Ministers examination, that is, all that he can examine them about, is only matter of knowledg, or of criminall conversation: But beside this, inquiry must be made by each man, touching himself in respect

spect of inward grace, and secret corruptions; consequently as they that rely upon the Ministers examination, so they that neglect it, are justly to be blamed: joyn both together, specially in cases extraordinary, and scruples of conscience.

THE OBJECT OF MATTER of Examination is not mentioned by Saint *Paul*: but by the Church reduced to these heads, Whether a man have Repentance, and Faith; Thankfulness, and Charity: In each of them note the reason of Necessity, and the mark or cognizance of Discovery:

REPENTANCE, what this is, we heard before, *cap. 12*. Now accordingly must each Receiver examin himself, whether he do truly repent, and be heartily sorrowfull for his former

Chap. 18

former sins. And reason good it is, that by contrition and sorrow, the heart should be purged, which by lust, and wrath, and other inordinate passions, so often sinned against God. The mark to discern this godly sorrow is *a stedfast purpose of the heart to lead a new life*, to change the former courses into better. *A purpose*, a stedfast purpose, that is, a purpose of the heart settled and grounded upon reason, and deliberation, *to lead a new life*, to reform all former errors, and aberrations; this is a certain, and evident mark of true repentance, and godly sorrow. By this examin thy self touching thy Repentance: In vain is sorrow for sin, where there is no purpose to amend in time to come.

F A I T H, what this is, we heard.

Part. 3.

heard, *cap. 13*. The reason, why it is required that we examine our selves touching it, is, that it may be tried, refined, and quickned against the time of use. Great need of Faith to lift up the soul above sense, and reason, and to cause it to see in the externall signs, that heavenly, and spirituall food of the soul. Add this also touching the other act of Faith, which consisteth in Reliance upon Christ: when is it fitter for us to renounce our selves, in whom is nothing good, and to cleave fast to our Saviour, in whom is all-sufficiency, than now when we desire to feed upon him, to satisfie our hungry souls with goodness.

Marks, or Cognizances of true Faith may be taken from the Generation, and from the Operation therof.

For the Generation, it cometh

Marks of Faith.

Chap. 18

meth by hearing, is the effect of the Spirit, in our hearts working it by the Word; not the spawn of Nature, nor the fruit of Reason, much less of Sense; but the Word of God is that from whence it springeth, whereon it feedeth, by which it liveth, without which it dieth. They, whose faith feeleth no decay, in the dis-use, and neglect of the Ministerie, may justly fear their faith was never right and sound.

For the Operation, Faith is fruitfull in good works, in all, but specially in the best works, Piety, Charity; at all times, but then doth it exceed it self, when we draw nigh to God: a fruitless faith is dead, a name, a picture, a shadow of faith, but nothing else: nay, there is not all sound in it; if it grow not daily, if it still seek not, labour not to exceed the state of yesterday.

Now.

NOW for THANKFULNESS and CHARITY, nothing more have I to add to that, which in *cap. 16. & 17.* hath been delivered: There is set down the reason of their necessity, together with the effects of them, which are the best signs of discovery; This only would I have added touching *Love and Charity*, that it must be universall: and indeed the universality therof is a good mark to discern the truth, and sincerity of it: for if it be right, it will extend to all men, even our Enemies, even to those that hate, and persecute us: This is indeed hard, yet Christ our Saviour will have it: his reason is, *That ye may be (that is, known to be) the Children of your heavenly Father.* God hath done so, Christ hath done so, and therefore we must do so.

Matth. 5. 44

Object.

Chap. 18

Object. Must I then forbear my right, and suffer my self to be troden down by every one?

Cor. 6. 7.

Sol. Every small matter, tho it be our right, must not provoke men to Law; matters of moment, in point of credit, and profit, may be prosecuted, so that we make use of the Law, as of a Iudg to determine the question; not as of an executioner to reveng the wrong, and satisfy the spleen.

Note this.

Necessity
of Sacra-
mentall
preparati-
on.

Thus we have seen wherein stands the Qualification of our souls for the blessed Sacrament, particularly the duty of Examination, both what it is, and wherabout it is conversant. Add in the close of all, the Necessity of this preparation, which is seen in the danger that commeth by neglect; for, as the benefit is great that commeth by the Sacrament, if
with

with a penitent heart, and prepared soul we receive the same ; so is the danger great, if we receive unworthily, if we discern not the Lords body, if we consider not the dignity of the holy mystery, if with unwashen hands, with unprepared hearts, we presume unto the Table of the Lord : Saint *Paul* saith, That he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, which is well expounded by the Church; *He kindleth Gods wrath, and provoketh him to plague him with divers diseases, and sundry kinds of death.*

You will happily say, why should there be more danger here, than in the other Sacrament?

I answer, the danger is not greater here, than in Baptism ; for even there also is it great, if men do break their vow, and solemn

Quest.

Answ.

Chap. 18

A

This taken
out of the
third ex-
hortation
before the
Communion.

solemn promise made to God :
But the penalty is more speci-
ally mentioned here ; because
this Sacrament doth alwayes
presuppose discretion in men,
to know what they do, before
they come unto it : besides, he
that abuseth this Sacrament,
doth indeed violate, and pro-
phane them both. Let me close
up all with the exhortation of
the Church, which is two-
fold.

1. If there be any Blas-
phemers of God, any hinder-
ers, or slanderers of his
Word, any Adulterers, any
in malice, or envy, or any
greevous crime, let them be-
wail their sins, iudge themselves,
amend their lives: else let them
not presume to come to this
holy Table, lest after the ta-
king of the holy Sacrament,
the Divell enter into them, as
he entred into *Judas*, and fill
them

Part. 3.

them full of all iniquities, and so bring them to destruction, both of body and soul.

2 If there be any one, which by these means cannot quiet his conscience, let him for further counsell, and comfort resort to some discreet, and learned Minister of Gods Word; specially to his own Pastour, that he may receiv such ghostly counsell, and advice, as wherby his Conscience may be relieved: that by the Ministry of Gods Word, he may receiv comfort, and the benefit of absolution, to the quieting of his conscience, and for avoiding all scruple, and doubtfulness: So shall he be found a meet partaker of these holy Mysteries.

This taken out of the second

Laus Deo.

FINIS.

THE
READY WAY
TO
TRUE FREEDOM.

Set downe in

A SERMON,

Preached in the Publique
Lecture appointed for *S. Pauls*
Crosse, on the feast of *S. Iohn*
Baptist, June 24. 1638.

By T. B. Pr. Pl.



LONDON

Printed by E.G. for *Abel Roper*, at the
blacke spread Eagle over against
S. Dunstons Church in Fleetstreet.

1638.

Concionem hanc
super illud San-
cti Pauli ad Ro-
manos, cap. 6. v. 7.
typis mandari per-
mitto, utpote cum
utilitate publicâ
conjunctissimam.

Sa. Baker.

Ex ædibus Fulham

Julij 23. 1638.

TO

The truly Noble, Vertuous, and
Religious Lady, the worthy pat-
terne of goodnes and piety,
Mrs MARY WISE,

Daughter to

The right honourable, EDWARD,
Lord Vicount *Chichester*, Baron
of *Belfast*, &c.

WIFE to

The Learned and Religious lover and Pa-
tron of Learning and Pietie,

THOMAS WISE, Esquire,

High Sheriffe of Devonshire : A
man rarely eminent for his Worth, be-
loved of his Country, and honour-
red of all good men.

T. B.

By dedicating the publicke life of this his
slender, weake, unworthy labour, devo-
teth himself, wisheth the continuall
increase of Love and Honour
upon earth, and happinesse in
Heaven hereafter.

TO

The truly Noble, Virtuous, and
Religious Lady, the worthy par-
tice of goodness and piety,
M^{rs} MARY WISE,

Directed to

The right honourable, E. v. & c.
Lord Viscount Chamberlain, Baron
of B. & c.

WIFE to

The Learned and Religious Lord and La-
dy of Learning and Virtue,
THOMAS WISE, Esq.
High Sheriff of Devonshire, &c.
and many other in the County, and honou-
rable of all good men.

T. B.

By the direction of the public life of this in-
terior world, unworthy labour, devo-
tish himself, without the continual
increase of love and Honour,
upon earth and happiness in
heaven hereafter.



ROM. 6. 7.

He that is dead; is freed from Sin.



HE words of my Text you see, are but few, the parts cannot be many: The parts thereof, (that

I may waste no time in a needlesse bespeaking your attention, the best part whereof this blessed day, this holy place, commandeth me to expect from you; from you who are not ignorant, and I hope not unapprehensive of that glorious though invisible presence of the ever-blessed Trinitie before whom we stand. Not ignorant,

and therefore not unprepared, nor unready with willing minds to present the best of your attention to the holy truth of God. Peradventure also the utilitie, yea and the necessitie of the argument provided, wil awaken you to it.) The parts of my text (I say) are these two: A person: His privilege.

The Person, *ὁ νεκρὸς*, he that is dead.

The privilege, *ἀδολγίαι*, is freed from sin.

I begin with the latter: The Privilege.

The Privilege is a Charter of Freedom: and, which is more, it is *ἀπὸ τοῦ αἵματος*, Freedom from sin. Freedom, the desire, the delight of all the sons of men: freedom from sin, the privilege, the prerogative of them alone that are the sons of God.

Freedom the desire of all men, who would not be *sui juris*, his owne master? If *Issachar* do bow

bow his shoulder to beare, and become a servant to tribute: it is not a free choyce, no more than that of them, who to lighten the ship, cast out the wheat into the sea. No positive election: but a comparative prelation of a lesser to a greater evill, he saw that rest was good, and the land pleasant: otherwise, if Barak blow the Trumpet, the Princes of *Issachar* will follow the battell, hoping to shake off the yoke, and regain their freedom.

Act. 17. 38.

Judg. 5. 15.

Freedom the delight of all :
Nulli bñe venditur auro. Gold is no price to buy it, nor silver sufficient to countervail the loss thereof. A cage of silver cannot entice the bird: nor setters of gold the captive once escaped. Not entice, much less persuade them to return to their former co-arcation. Those poore immunities which the Princes of the earth indulge to this and

that Citie and Corporation; how highly are they prized, how dearly otherwhiles redeemed? yet what are these to this freedom in my text, *and iniquities*, freedom from sin?

From sin: By *Sin* understand, that viciousnes of nature which we receive from *Adam* by propagation. Hence in the former verse it is called *our old Man*: and, *the body of sin*, phrases used by *S. Paul*, to expresse that naturall corruption, which all men do receive by propagation: The which is not unfitly called *SIN*, 1. *Ex causa*: it is the fruit and effect of that first transgression of our father *Adam*. 2. *Ex effectu*: it is the root, seed, spawn of all actuall transgressions in every one of us. This is the sin whereof *S. Paul* speaketh: yet not in opposition to other actuall offences; but rather in composition together with them: *viz.* as they and this together make

up a certain body of sin. And this is the privilege we have in hand, freedom from sin, both root and branch; both head and tayle.

Freedom from sin: This hath its subdivision: For in two respects we may be sayd men freed from sin.

1. *Quoad reatum*, when the guilt of sin is remitted.

2. *Quoad Dominium*, when the service of sin is removed.

These two, tho different in Nature, and Notion: yet alway co-united in the same person. And therefore may well stand together in the text. Alway I say in the person: He that is freed from the guilt of sin, is also freed from the service of sin. God doth not dispense his graces by the halves: No, he doth make a compleate and perfect worke of it, freeing us at once.

Quoad præteritum, from the guilt, *Quoad futurum*, from the service

service of sin. Good reason it should be so : The one without the other would doe us small good : what doth it profit us to have the guilt of sin past taken away : If still sin may have dominion over us, and Sathan lead us captive at his pleasure? Therefore as *David* : so must every good Christian joine these two petitions. *Cleanse me & keep me : let not sin have dominion over mee.*

Psal. 19. 12

But will the word in the text beare both? yes very well : It is *Adignus* justified, as the vulgar Latine and the English margin hath it : to justifie (we know) is in Scripture used, as a Legall phrase, to notifie the sentence of the Judge acquitting the person accused or the party challenged ; the one from the bill of enditement framed against him, the other from the pretended challenge of interest in him : this is *adignus*, to justifie : the person

person thus acquitted is *disengaged* & justified, freed by law from the enditement: from the challenge: so then the word will beare both: Freedom from guilt; from service, and subjection.

And yet, tho both doe alway meet in one person. Tho the word would admit both: yet (I say) both are not intended in the text, at least not equally: but the latter only: *sc.* Freedom from the service of sin: hee that is dead is freed from the dominion of sin. This is proved by the Coherence: my text is a reason: the conjunction FOR doth shew as much: a reason alleged to prove what in, *vers. 6.* was delivered: and there it was said, our old man is crucified, that the body of sin being destroyed we might not serve sin: the reason hereof is: *Because, he that is dead, is freed from sin; that is, from the dominion and service of sin.*

So

So then the privilege in my text intended is, (as you see) a freedom from the service, a delivery from the dominion of sin : touching which , let us further enquire and learne, the excellency : and the propriety. How great a privilege it is : and to whom it doth belong : the first will perhaps incite us to labour for it : and the latter direct us how to attaine unto it : a word of either : that I may come to the use and application.

1. The Excellency of this Freedom.

THis will best appeare by the contrary. viz. The misery of them that are servants of sin : If the service of sin be a misery : Then is the freedom from it a privilege of excellencie. The service of sin is a miserie : sure enough : a meer slavery : yea of all slaveries the worst, which will
appeare

appeare in viewing the quality,
and condition of the master,
the worke, the wages.

1. *The Master is the Divell*: he
is the master in this service: as
for the world, and the flesh, they
are but his agents: under-officers
to exact the taske of sin. It is the
divell himself, whom sinful men,
do serve, he is their King, their
God, he ruleth in the children
of disobedience. And what is
hee? a servant, a slave: no fla-
very to the service of a slave: no
such tyranny as that of a slave,
when he hath power over free-
men. Of all slaves, the Renega-
do is most furious and unmerci-
full: such is the Divell, an apostate
Angell. Adde envy, and malice,
and you make up all that can
be expected from a furious pa-
troon: envy is his proper sin:
envy to mankind: not so much
the subjection of mankind doth
hee seeke, as the destruction: a
Murderer from the beginning.

His

*Nec bellum
seuior ulla
quam servi
rabies in li-
bera colla
surrentia.*

His violence is in a manner irresistible he taketh them at his pleasure, and leadeth them whither he listeth : casteth them into the fire, and water. Hence it is, that covetousnesse, and ambition (say the same of all other enraged lusts, and passions wherein sinfull men doe serve the divell) knoweth neither right, nor wrong : neither kith nor kin. *Abfalom* regards not his father, *Amnon* his sister, *Adoniah* his brother, *Judas* his Master, nay his Saviour, is not this a miserable servitude, and slavery ? Nay the service of the divell is yet worse, for forcerer-like he doth bewitch his slaves, so that they take pleasure in their thralldom they joy and delight in it, they study, and plod to doe it, they will breake their sleepe, forgoe their food rather than want time to doe him service. Hee hath put out their eies, their right eie, as *Nabash*, a fit name for

Mica. 2. 1. 2
Pro. 4. 16.

for him that in this envious act did meerly represent this serpent of whom we speake; they see not their misery, pitty not themselves, nay rather scoffe, and deride all such, as be not thus like themselves enslaved: now then, judge I pray is there any slavery like this, in respect of the master?

2. *The worke is as bad*: It is base drudgery, no scavenger so filthily imploied as the servant of sin, how basely penurious, and niggardly is the covetous man? How doth he pinch his belly; scant his back, pine, and starve his family, that he may serve *Mammon* and heap up wealth? How base in his fawning flattery is the ambitious? see it in *Absolon*, not a subject in the Kingdome, to the meanest vassall, but he doth court him, and complie with him, that he may steale away the hearts of the people, and
so

so aspire to the Kingdome. No slavery like the service of sin, in respect of the worke.

3. *The Wages*, the best that can come of sin is shame, and sorrow, hence that of our Apostle *vers. 21. What fruit hadye then of those things, whereof you are now ashamed?* If not shame and sorrow to repentance, then feare and smart, horroure of conscience in a fearefull apprehension of vengeance to bee inflicted by God himselfe. And lastly, death, that everlasting pang and place of torment prepared for the divell, and his Angels, this is the wages of sin: and doe we not then conclude, the service of sin to be a miserable condition, of unhappy slavery? Wee doe so, and withall confesse the excellencie of the privilege, freedom from the slavery of sin, and Sathan. The which I might further manifest by other arguments: but that I
hasten

hasten to the other part propounded viz. the propriety: to whom this privilege doth belong.

2. The propriety of this Freedom.

THIS Freedom of which wee speake is the privilege the propriety of him that is dead, *non habet*: and thus we fall into the first general part of the text, sc. The person, which I did formerlie passe by; But having now found out the privilege and its excellency, returne we to the person and the propriety: this is (as we say) by death, he that will have it must die for it, die before he have it. This is an hard taske. The pearle was precious, the purchase good, but the price is deare, yet certainly not over deere, who would not rather die, than live in slavery to such a master as the

the divell ? than to be imploied in such base drudgeries as the serving of divers lusts and pleasures, specially when the wages thereof is sorrow, and shame, feare and horror, death and destruction.

Q. But will death free us from sin, and the dominion of it?

Doct.

Ecc1.9.6.

A. Doubtlesse it will, death puts an end to the works of sin: dead men sin no more, as *Salomon* saith of the dead. *Their love & hatred perished with them,* So may we say of their sinning: the acting, working thereof is perished with them, at least wise this is true of the godly. Some question the school men doe make touching the damned in hell, whether they doe not still delight in their former sinfull courses; whether even then they would not if they might commit the former villani's: whether they doe not even de-

test

test and blaspheme the justice of God, whether their blaspheming be not sinfull: whether they doe not increase their torments everlastingly by their daily blaspheming? Touching such questions, say with *Austine*, *Pressat dubitare de occultis quàm litigare de incertis*: humble ignorance is better than curious inquisition. But whatsoever be determined touching them, certain it is in respect of the godly, that they are freed from the service of sin by death: in their life time they sin daily; nor can they be freed from it: but death puts an end to the service of sin: not till death.

Aug. de Genesi ad I. 10. ram, lib. 8. cap. 6.

Hence it is, that by the Ancients Sin, i. e. this viciousnesse of

Καθάπερ
γὰρ οἱ καὶ
μήμασι

καὶ καλῶν ἐκτὴν γυναικείᾳ, καὶ αἱ ἐκείναι καὶ μέγα-
ρος ἐν ἐρωτικῇ, καὶ ἐπὶ πάντας τὰς ἀρμονίας πολυκα-
μάτοις ῥίχαις ὅλ' αἰδῶν καχυμῆν, ὃ πρὶν περὶ τῶ
φύσιν εἰλησίου ὅς πᾶσα ἀποσυνάδῃ, λυθῶντων ὅλ'
καθ' ὅς ἐβλάστησεν τὸ πρὶν ὅλ' αἰδῶν, &c. *Vide Metho-
di verba apud Eriphanium, Hæres. 64.*

nature

nature hath been compared to the Fig-tree, or Eldern-tree, which hath so fastned her roots in the wall, that there is no destroying of it, except the wall be pulled down: no pruning nor paring will serve the turne. The wall must downe: so here, till death dissolve the frame of body and soul, sin ceaseth not; but then it doth. *He that is dead is freed from sin.*

Many are the privileges of death; but this surmounteth all. In which respect holy men have wisht for death, that so they might be freed from this body of Sin. And indeed the pious soul, who fain would walk with God, and approve himselfe unto his maker, but cannot, being hindred, cumbred, captived by this *Body of sin*, death, and the freedom that commeth by it, freedom from sin, is by him apprehended as a speciall benefit. This freedom would many a
poore

poore soul redeem with all his wealth, might money purchase it. Never was *Lazarus* more irked of his ulcerous sores, or of his life in respect of them: never was any captive in *Barbary* more weary of his life in respect of his miserable servitude. than many a poor Christian is in respect of his spiritual ulcers & Sathans buffetings. Worldlings are not more tyred with crosses, when they come thick and threefold (and yet sometime they wish for death more than for treasure, only to be rid of their crosses) than the godly are wearied with their sinfull corruptions, when this lust, and that passion leads them captive: when neither their thoughts by day, nor their dreams by night: when neither their civill commerce, nor their sacred and secret devotions are freed from the intermixture of corruption. Oh! what a sorrow and heart-breaking is this: and
were

were it not sin to make away such a sinful life, some of them would otherwhiles not live an houre longer, only to be freed from sin, knowing that he who is dead, is freed from the dominion, service, and slavtrie of sin.

Vse.

Behold then in this, a ground of consolation, against the feare of death: Death is a terror to the sons of men, the king of terrors. The fear of it causeth some to *be all their life subject to bondage.* They dare not dye, not think of it; and when it cometh, how are they apalled! yet loe, there is a benefit purchased by it, more of value than the whole world: from how many troubles doth it free us? how many diseases & dangers of the body? but all these are nothing to this benefit of the soule; it freeth the soule from sin. Now then, if this *Body of sin* be such a cumber, and so troublesome to the holy heart, have wee not cause to rejoyce at the

the approach of that which will rid us of it? should we fear, shun, abhor that which will do us good? What prisoner is afraid of the laylers approaching when he comes to strike off his fetters?

I am entred, as you see, into a pleasant Theme, a profitable meditation: But my text calls upon me: and the coherence whispereth in mine eare; telling me, that though this be a truth, a truth full of comfort: yet is it not the intention of the Apostle in this text. How so? Because to this proposition, *He that is dead, is freed from sin*, he intendeth to subiect this assumption, *You are dead*: consequently, the words are not to be understood of death in its native signification.

As Col. 3.3

Let this poynt then alone, though it be a truth: and seek for that truth which the

B

text

text intendeth.

Q. How then? Is there any other way: to dye, and yet not dye: That men may be sayd, to be dead while they are alive: That the Apostle may, to them yet living, and like to live, yet say, and that truly: *Ye are dead?*

1. Tim. 5.
6.

Eph. 1. 25.

Col. 2. 13.

A. I remember a speech of St. Pauls, touching the wanton Widow that liveth in pleasure, *that she is dead while she liveth:* dead, and yet alive? A strange speech: How can this be? Elsewhere he mentioneth some that are *dead in sins and trespasses:* others, *dead in their sins, and the uncircumcision of their flesh.* Surely in this sense he sayth of the widow, that she is dead while she liveth: But can this be the meaning of our word, *ἐσθνήκετε*? far be it from us to thinke so: Nay certainly, these are so far from being freed frō sin, that of all others they are most enslaved to sin: willingly enslaved: and
(sayth

(sayth our Apostle) verse 16.
*Know ye not, that to whom ye yeeld
 your selves servants to obey, his ser-
 vants ye are to whom yee obey?*
 These then are not of the num-
 ber: none of them is *dead*, in the true meaning of
 our Apostles phrase.

But what need we seeke fur-
 ther, when even in this Chapter,
 we finde an explication. In verse
 2. we have mention of some that
 are *dead to sin*: and so verse 11.
 Reckō ye your selves to be dead
 indeed unto sin, *but alive unto*
God. Marke that, dead and yet
 alive. And so Col. 3. 3. *you are*
dead, and your life is hid with
Christ in God. So then we have
 found out this, that death and
 life may both be found in the
 same persons, and that at the
 same time. And doubtlesse this
 is the death we seeke for: *A death*
unto sin: for this phrase can mean
 nothing else but this; to be as
 dead men in respect of sin: dead

in desire, dead in delight, dead in action, dead in affection; to have no more readinesse and desire to sin, or delight in it, than dead men have in the commerce and travels of this present life. And that such a one should be freed from the service of sin, is consonant to reason. Doubtless therefore this it is.

But then wee are to enquire, how, and in what: since we are said to be dead to sin; how may this be understood? The words of the Apostle in vers. 6. give the answer, if we doe compare them with these of the Text: There he said, *our old man is crucified with him* i. e. *with Christ*, that henceforth wee should not serve sin; For saith he in my text, *He that is dead is freed from sin*, and then vers. 8. *If we be dead with Christ*. This might seem a strange inference; our old man is crucified and destroyed: therefore we are freed, and wee are dead: but

but so it is, we are said to be dead to sin, when sin dyeth in us, and contrarily, we live to sin when sin liveth in us, so also *vers. 11.* we are said to be alive unto God when God liveth in us by the Graces of his spirit: According to that of *St. Paul*, I live, yet not I, but Christ liveth in me. This life is in respect of the vigour & operation of Grace, and sinfulness in us: when Grace acteth, and worketh in us vigorously, it is said to live in us, and wee live to it, alive to God. So when sin reigneth in us, it liveth in us, and we live to it; but when it hath no power over us, it is sayd to be dead in us, and we dead to it.

Well then, we now see who is this *ὁ ἀποθνήσκων*: he that is dead, to whom this freedom from sin belongeth: sc. *He that is dead to sin*: he in whom sin is mortified, the old man crucified, the body of sin destroyed: he is the free-

man: the man that is freed from the dominion of sin.

Q. But as yet we are not acquainted with the meane and manner how this death of sin is wrought in us.

A. That out of vers. 3. *Know ye not (sayth St. Paul) that so many of us as were baptized into Iesus Christ, were baptized into his death?* And what is this, *Baptizari in Christum, & in mortem Christi?* Doth it not expresse the end of our baptisme? So *Origen*, and others from him expound the phrase, *In Christum, &c. i. e. in imitationem Christi*: To receive baptisme for this end, that we may be bound to the imitation of Christ, to set him before us as a paterne and example to follow. Be bound I say to it: and therefore of old, and from the beginning, hath the vow of baptisme that solemne protestation, to forsake the Divell, World, and Flesh: and

and to betake our selves to the service of God, hath been ex-
 acted of persons desiring bap-
 tisme (as that Text of St. *Peter*
Cap. 3. 21. doth make it mani-
 fest) for why? Baptisme doth
 represent unto us our profession.
 sc. That as Christ dyed and rose
 againe: So should we which are
 baptised dye to sin, and rise a-
 gaine to newnesse of life: dy un-
 to sin: baptized into his death,
 sc. into the profession of confor-
 mity to him in his death: & thus
 may wee bee said *Mortui cum*
Christo, dead with Christ, as *vers.*
8. Consepulsi, Buried with him:
 as *vers. 4.* Because, as he dyed and
 was buried: So we also in Bap-
 tisme do die to sin, and are buri-
 ed, by vertue of that vow, and so-
 lemne promise, which in our
 Baptisme is required and perfor-
 med.

This is a true saying, and of all
 men to bee received: *Christians*
are crucified to the world, (as Saint
Paul

Doct. 2.

Paul saith of himselfe, *Gal. 6. 14.*) they are dead to sin, yea buried too, *By their vow of Baptisme*: yet indeed this is not al that the text intendeth, as I shal shew you by and by: but first make use of this branch of holy truth: Christians by their Baptisme are bound to be dead men, dead to sin: their vow and promise, is their obligation.

Use.

Therefore, what a shame is this to multitudes of Christians amongst us, whom no care, no regard of this solemne vow and sacred promise, doth once touch their consciences? what an argument of confusion should this be to the covetous, and voluptuous? to the covetous whether of riches, or honour: to the voluptuous whether in wine, or women? It should be: it shalbe one day, if it be not now: Wee say to them now: O yee sons of men, how long wil ye turne your glory into shame? this your vow of Baptisme

tisme into an argument of confusion? How long will yee love vanity, and seeke after leasing? Consider, and remember that vow which in the face of God, and his Congregation was solemnly professed: Thus we now: and happy they who lay it to heart: For the day is comming, and the houre at hand, when in another manner shall it be required: the terrible Judge clothed with Majesty, sitting upon his glorious Throne, attended with millions and myriads of Angels, shall ere long call them to account for this vow of theirs: Is this according to your vow? you prophane Atheists, covetous worldlings, voluptuous Epicures? were you admitted to that sacred ordinance upon this your solempne protestation, whereas else you had been cast out as abominable excrements: and hath this been all your care? all the conscience

that you have made of so sacred a protestation? Call you this to renounce the world, the flesh, and the Divell: to covet fields, and to take them by violence: to revell and ryot in the day, to scoffe and mock at true grace and goodnesse? Is this your vow of Baptisme? Depart, depart, you misnamed Christians.

But to my text againe: That by the vow of Baptisme we are justly accounted dead to sin, Baptised into the death of Christ, and buried with him: That it is a shame for us to revive againe, in our affection to sin, and the prosecution of sin: This I grant; But that this is the meaning of St. *Paul* in this Chapter, when he sayth, *We are baptized into Christs death, buried with him, dead with him: I utterly deny* (understand me to speak of the whole intention of the Apostle; he aymeth at some further thing)

thing.) And to passe by all other arguments, by which the opinion of them who understand those phrases onely of the end of baptisme, as before sayd, by which I say their opinion may be confuted, I pitch onely upon that which the word in my text *de singulis* will affoord me.

Know then, that this word *de singulis* is derived of *de singulis*, and doth presuppose it: No place for *de singulis*, but where *de singulis* is presupposed: i. e. No place for justifying, but upon the presupposall of Just, and Justice.. See this in all the sentences of Justification, whether Legall, or Evangelicall. God doth justifie none (*nisi interveniente justitia*) none but the just: i. e. none but such in whom is found a true reall justice, answerable to that law, by which the sentence of Justification is regulated.

Hence it is, that they who set
downe

downe the act of faith and good works, to be the formall cause of our justification in the covenant of grace, because they know thele to be imperfect. if examined by the law of the first covenant, doe contend, that in stead of that perfect obedience which the law required of *Adam*, God hath graciously substituted the imperfect obedience of faith, and inherent holinesse to be the ground of Justification: which latter if they can prove, no doubt but the former wil follow upon it: In asmuch as it skilleth not, whether the Justice bee compleate in such or such a degree, yea, or not: So that it bee answerable to that degree of perfection which the covenant of Grace requireth: As it is not materiall to the discharge of a debt, and satisfying the Bond, whether the money be fine, or base so that it be currant coyn: Others which dislike this latter assertion,

assertion ; which oppose this conceit of substitution, and deny that a man is Justified by any thing inherent in himselfe, doe withal lay this for the ground of Justification: That first of all, the Righteousnes of Christ (which we all believe, and acknowledge to bee every way perfect, and compleate) is by imputation, that is, by the free donation of God applyed to us, and made ours, and by Faith apprehended, received presented as our owne, that this I say is done, first, that is in order of Nature, before that we are Justified, acquitted, pronounced righteous in the sight of God. The reason whereof is, Because, the sentence of absolution must needs be just : The rule of justice is, that the sentence be a word of truth : answerable to the thing it selfe: consequently to pronounce him just and righteous, who is not first found to be so, either by infusion, or by im-
impu-

imputation is not just, and right.
If it be not *no signum*, there is
no *signum*.

To apply this to our purpose
in hand, *tc.* to prove, that this
dying to sin *vers. 2.* this dying
with Christ *vers. 8.* by which wee
explicate *signum* him that is
dead in the words of my text:
That this I say cannot rest in
the vow of Baptisme: Set the
argument thus: It must be such
a death, and dying to sin, as by
which we are freed, yea Justified:
that is, freed by the sentence of
the Iudge.

Now it is not our vow of
Baptisme, our act of Renoun-
cing the world, flesh, and Divell,
that doth free us from the domi-
nion of sin: No more than if a
Servant renounce, and run away
from his Master, is thereby freed:
No, it must be the act of a Supe-
riour Iudge, which hath power
to free us, to pronounce the sen-
tence of absolution on our be-
halfe.

halfe. Now this sentence must be
just, else is it not the sentence of
a Judge. The senter ce of a Judge
must needs bee just, else he is not
a Judge, but a subverter of Ju-
stice : It were not Justice to free
the servant from his former Ma-
ster, meerly upon his owne re-
nouncing and nothing else : But
if either his master hath not kept
Covenant with him, or if his
time bee up: then may the Judge
in Justice pronounce that ser-
vant free from his Master. So in
this case of ours : the plea of Ju-
stice on our behalfe against the
service of sin, is that our time is
up in Baptisme. No indenture
binds any longer than for term
of life, hee that is dead is freed :
Now our life, in which wee were
made the servants of sin is ended
in our Baptisme. How so? Not
by our protestation against sin :
But by our participation of the
death of Christ : which is the
true, proper, and full effect of our
Bap-

Baptisme.

And this is the true meaning of the former phrase, *Baptizari in Christum* i.e. *in communione Christi*, Baptised into the communion of Christ and his death. Christ our blessed Saviour died to put away sin: we are baptised into his death, by our Baptisme incorporated and implanted in him dying, and dead: And there doth end our life to sin: Consequently it is not our protestation against sin, that freeth us from the service of sin: but our participation of the vertue of Christs death, and buriall, that indeed may shew our desire, or good wil to be freed: but this is it, which is the true ground of our absolution.

A little to insist upon the explication of this point. Call to mind what the prophet Esay hath delivered: *The Lord be layd upon him* i.e. Christ, *the iniquity of us all*; And what the Apostle

posle, Hee made him to be sin for us who knew no sin : the meaning whereof is, that God the Father did by imputation lay upon his son Christ the sin of mankind: Christ on the Crosse bore the sin of mankind. And now he being thus made a sinner by imputation, hee is crucified for mankind, and mankind with him. In his Crosse did our old man receive a deaths wound: And mankind in respect of the life of sin did then dye with Christ, & with him was buried.

Mankinde I say, not universally, but indefinitely considered: For besides this death and buriall of Christ, there is something more required to bring about this predication. We are dead, and buried, and with him, and consequently freed from sin. Something more, there must be an application of his death and buriall to us in particular. On that day, the day of his

his passion, all mankind dyed, and was buried in him, and with him. (It is *St. Paul's* own conclusion *2. Cor. 5. 14.* we thus judge, that if one dyed for all, then were all dead. As before this, *In Adam all sinned, and dyed*) But beside this, there is a day in which each man particularly doth dy with Christ, in respect of the old man, and is buried with him.

This meanes of application, by which the death of Christ is made ours, and we said to be buried with him, is the Sacrament of Baptisme. By baptisme wee are united to him. That mysticall union which is the ground of all communion with Christ, is begun in Baptisme: Nay, it is wrought by baptisme; and therefore *vers. 4.* *St. Paul* addeth, *We are buried with him by Baptisme*: not onely in Baptisme, as in a signe; but also by Baptisme, as by an Instrument, is that mysticall

ἐν τῷ βάπτισματι.

Col. 2. 12

Διὰ τὸ

βάπτισμα.

τῷ. Rom. 6.

4.

sticall union wrought betwixt Christ and us.

Now that this must needs bee the true meaning of the text in hand, it will appeare by the Coherence.

In *vers.* 2. hee sheweth, that we who are Christians may not any longer live in sin : his reason is, because we are dead to sin. The argument stands thus: If we be dead to sin, then we may not : nay indeed except wee renounce our Christendome wee cannot live any longer in it. But we are dead to sin. This he proveth by the efficacie of the Sacrament of Baptisme: We have been all baptised into Iesus Christ, united to him, incorporated into his mysticall body; consequently, baptized into his death, that is, united to him in his death, buried with him, *vers.* 4. *Implanted together with him in the similitude of his death,* *vers.* 5. *crucified with him, and the*
body

body of sin destroyed. vers. 6. All which proveth, that we are dead with him, partakers of his death and buriall by our Baptisme.

Now then, all this is done: But to what end? Surely to this end, that being freed from the dominion of sin, we might not henceforth serve sin, that is, not live any longer therein. For why? It is well enough known, that he who is dead, is freed from his master. *No master hath power over his servant any longer than he liveth.*

3. Doct.

So then, *Howsoever before our Baptisme we were the servants of sin: yet since that time we are freed.* He that is dead, is a free-man, freed from sin, from the dominion, service and slavery of sin. But we Christians baptized, are dead; dead with Christ in our baptisme; Consequently freed from sin, the slavery of sin. This is the doctrine of St. Paul: And if the witnesse of St. Peter may

may adde weight to the fir-
 mation of it, see him al-
 the same, Chap. 4. 1. *He that hath*
suffered in the flesh: * And this
 is the privilege of all those that
 by baptisme are made partakers
 of the death and resurrection of
 Christ (as the latter end of the
 third chapter plainly sheweth)
 Such a one sayth he, *hath ceased*
from sin. How from sin? From
 the act of sin? from the inhabi-
 tation of sinful corruption? No:
 That is a degree of perfection
 not attainable in this life: but
 from the service, the dominion,
 and slavery of sin hath he cea-
 sed: that he should no longer
 serve sin, live in it, *vers. 2, 3.*

This for the Doctrine.

Now come we to the Applica-
 tion.

I. U S E.

Of Instruction.

Hence then we see, and learn
 the efficacy of this blessed
 ordinance

* *ἀποθανόντες*
in Rom.
 6. 7. and
ἐκ νεκρῶν
παθόντες. Pet.
 4. 1. are
 Synonymal,
 and expresse
 that partici-
 pation of
 Christs death
 which is the
 eff. Et of our
 Baptisme.

dinance the Sacrament of Baptisme, this is the ground of all that Saint Paul hath set down: hence that *οὐκ ἐστιν*, ver. 4. *οὐκ ἔστιν*, ver. 5. *οὐκ ἔστιν*, ver. 6. Hence this *καὶ*, and consequently this *συνεσταμμένος*. sc. Hence our Communion with Christ in his death, and Buryall, and consequently our freedome from the Dominion, yea and the guilt of sin. Nay hence our union with Christ, and our Incorporation.

This is a point needeth a little confirmation and explication: And what fitter day to handle this point, the efficacy of Baptisme, than this, the birth-day of that Blessed saint, who was sent of God to preach the Baptisme of Repentance: who from that sacred action begun first by him, received the sur-name of Baptist, by which to this day hee is knowne, and distinguished. The day then is fit for the theme, let
your

your patience attend upon it.

That there is a mylticall union betwixt Christ and his Church : that this union is the ground of all Communion with him in his merits, and Graces, all doe grant : Reason good : The first is expressed in many similitudes of wedlocke ; of a Body : a Building : a Tree : Christ is the Husband, the head, the Foundation, the vine : The Church is his Spouse, his body. Christians are members, stones, Branches. The other confirmed by reason : No participation, til incorporation : the wife not endowed till married : The Branches receive no sap, except they abide in the vine : Nor mankind any Grace from Christ, till united to him. Of this no man doubteth : But that this union is an effect of Baptisme is not acknowledged by all. An effect of the spirit, and faith they do grant it to be : But that the Sacrament should have any finger

ger in it, that is doubted, disputed, denied. So also that the members of Christ are freed from the guilt of sin: yea, and from the dominion thereof by vertue of their union, and communion with Christ, is not denied: but that the Sacrament should have an hand in working this blessed, and desired operation: That Baptisme should kill & crucifie the power of sin: This will not downe with some, this seemeth not so tolerable. And yet if we doe either consult with the most orthodox and sound both of the ancient Fathers and modern divines: If we regard the doctrine of our owne Church: or do rightly understand the Scriptures: wee cannot but acknowledge this to bee the efficacy of this sacred ordinance, sc. Our union with Christ, our Communion with him in his death and buriall: A death unto sin: and consequently freedom from the

the guilt, and dominion of it.

Yet here is to bee noted, that when wee preach the efficacy of the sacrament in the work of our union and communion with Christ, and the benefits thereof, sc. Freedom from the guilt and dominion of sin, wee desire to bee understood with these two Cautions, and Limitations.

I. Caution.

That the efficacy of the Sacrament, is but Instrumentall only: The spirit wee acknowledge to bee the principall efficient, and Baptism only the Instrument of the spirit.

The water of it selfe can reach no further than the body to wash it. But in the hand of the Spirit it receiveth an effectuall power to worke upon the soul. Not much unlike to the word preached: Of it selfe, as it proceedeth from the minister, it reacheth but to the ear: but as it is the hand of

the Spirit, it is mighty in operation, even the power of God to Salvation. Or else expresse the truth of this point thus : this efficacy of Baptisme is not in the water, but in the blood of Christ. That is it which washeth the Soule, as the water washeth the Body : It is the blood of Christ that killeth sin in us ; that taketh away the guilt, that freeth us from the dominion of sin : that quickneth in us the life of grace and holinesse. The blood of Christ, I say it is, that doth this. But these effects are attributed to the element, and it is sayd to doe these things, by reason of that Sacramentall union, which the Spirit hath now wrought betwixt the signe and the thing signified.

And why should it seem incredible, that the water of Baptisme, or rather the blood of Christ considered now as in the hand of the Spirit, should be
able

able to produce these happy effects whereof wee speake? Is any thing impossible to God? Whence is that vertue, which Bread hath to feed the body? Say the same of all other Creatures appointed for food and physick. Is it not from the word of God? Whence had the water of *Jordan* power to cleanse the Leprosie of *Naaman*? Salt to heal the springs of *Iericho*? Clay to cure the eye-sight? Is not all this from the word of God? And cannot the same word of power make the water of Baptisme, the blood of Christ, an active instrument to effectuate and produce this union, and Communion with Christ? This for the first Caution.

2. Caution.

This efficacy of the Sacrament doth alwayes presuppose a right, and due receiving: This is alway to be understood, when

we speak of the efficacy of either Sacrament, that all things be done according to the institution: both in respect of administration of the element; and also in respect of the Qualification of the receiver.

The words of our Church are these: by it (that is, by baptism) as by an Instrument, they that doe rightly receive the same are grafted into the Church, have the promises of remission, and Adoption sealed, Faith confirmed, and Grace increased. And this right receiving being presupposed, wee doubt not of the efficacy of Gods ordinance: Because, Gods ordinances must needs be effectual to work that for which hee hath appointed them: else there would be either Ignorance, or impotency in God, which is Blasphemy once to imagine. If there be none error committed, either in the administering, or in receiving the portion

on appointed, there must needs be error or ignorāce in the physician that prescribes it, if the potion take not effect in its operation. Now this is the end, for which the Sacraments in generall, and Baptisme in speciall, is appointed, viz. To incorporate us into Christ, and so to make us partakers of al the benefits which flow from him: consequently they that are rightly baptised doe receive the benefit for which it was appointed. Rightly, I say, else nothing is done. Both wich points are proved by that one text of St. *Peter* : Baptisme saveth us. There is the efficacy of it : how ? As the Ark did *Noah*, and his family, that is, instrumentally : not the putting away of the filth of the flesh, wich is the bare Act of water : but the answer of a good Conscience : this shewes the necessity of a Right Qualification in the Receiver. A

A right Qualification; what this is, and wherein it consisteth you may read collected to your hand out of the text of Scripture in the publique Catechisme : The Branches wherof are these two : Repentance, and Faith : *Repent and be baptised* (saith Saint Peter *Acts 2.38.*) *every one of you in the name of the Lord Iesus : for the remission of sins: and ye shall receive the gift of the Holy Ghost. He that believeth* (saith our blessed Saviour *Marke 16.16.*) *and is baptised, shall be saved.* This text is for faith; where note, that this Faith is not that alone, which beleeveth the Gospell in generall : but in speciall that act of Faith which doth beleve the promise made to us in that Sacrament.

So then, whoso are thus qualified, they are rightly baptized, incorporated into Christ, buried with him, dead to sin; and so freed both from the guilt
of

of sin past, and from the Dominion of sin for the time to come. And who so faile and come short of this qualification, they are not rightly baptized, not worthy receivers, and so not baptized into Christ, into his death : not dead to sin, not freed from the guilt, and dominion thereof. And happily, hence it is that in vers. 2. he sayd, *So many of us as were baptized into Jesus Christ, &c.* Which phrase doth seem to intimate that some of them were, and some were not : because writing to them, of whom this qualification was required, Men-grown ; it might so fall out, that some of them, who were baptized, were not worthy receivers, and so might faile of the benefit, which all worthy receivers do obtain by that blessed Sacrament.

And so much be spoken of the first use, *sc.* of *Instruction.*

2. U S E
Of Consolation.

Hence we have a good ground of Consolation for parents in respect of their children that dye in their infancie: *sc.* by the Sacrament of Baptisme they are freed from the guilt, and from the dominion of sin: Consequently, there is no reason to doubt of their salvation. Nay, good reason to be well assured of the same: For what should hinder their entrance into Heaven, who are freed from the guilt and dominion of sin?

But how can this be, (you will perhaps reply) when as Infants doe want the qualification requisite to make them right and worthy receivers, to wit, Repentance and Faith?

Answer, according to the old rule: Where nothing is required, there is no forfeiture, if no-

nothing be performed. Neither of these two are required of Infants. Not repentance, because not yet guilty of actuall and personall transgressions. Not Faith, because not yet capable of Instruction, nor fitting to heare: Consequently, the Sacrament must needs be effectuall in them, according to the institution and ordination of God to incorporate them into Christ, and consequently to free them from the power, guilt, and dominion of sin.

Q. Are then all infants freed? are they all regenerate in Baptisme, without any more adoe?

A. The question is difficult: I shall deliver what I conceive to be truth, in two Conclusions, submitting my selfe to the judgement of my superiours.

I. Conclusion.

Supposing the Parents, Sureties, Minister, and Congregati-

on to have done their parts, according to those directions which our Church of *England* hath set downe, and right reason requireth of them to bee performed. I shall not make any doubt but the Infant is regenerate in baptisme, justified and freed from the guilt and dominion of sin: Consequently saved if hee dye in his infancie.

Now the principall thing required of these parties, of them all ingenerall, is to believe the efficacie of this blessed ordinance. Other requisites there be, not to be forgotten of them severally: But this is common to them all, and the ground of the rest. Hence the Minister is directed to exhort the whole congregation present, (but especially the parents, sureties, and company invited) to call upon God in behalfe of the Infant: to believe the mercie and goodness

ness of God : to apprehend the promise of benefites conferred by the Sacrament, and so put forth the prayer of faith to receive them accordingly : Consequently, it may be doubted, that if they believe no such efficacie in the Sacrament : If they seeke for no such Benefites in it, and by it : If they look no further (as it is wofull to consider that many indeed look no further) than to a meer matter of pompe and formality, a Church Ceremony and Complement ; Except God be more mercifull, (there indeed is all the hope in the riches of Gods mercy to the poore infants) the children presented by such carelesse & misbelieving persons, may depart without any benefite at all. And here judge, I pray you, how great a disadvantage to the Church of God that opinion hath been, which denyed this efficacy of the Sacrament to the Regeneration

tion of such who worthily receive it : and taught men to rest in the bare admission of the party into the visible congregation : as the whole effect of the Sacrament wrought for the present. By which it might fall out, that not only the parents, whom it doth principally concerne, nor the sureties, whom the wisdome, and indulgence of the Church hath substituted in their room : but not any one in the Cōgregation, no nor the Minister himself might beleeve this truth, and consequently not desire it of God in behalfe of the infant. Nay yet more, whereas the prayers of our Church in the Liturgy of Baptisme doe presuppose such a faith, as this, in the Congregation (as the words and phrases doe plainly shew) For want of believing this truth : the repetition of those prayers must needs bee in them little better than hypocrisie : an act
of

of doubling, and dissembling with God, professing that with their mouthes, which they did not beleeve with their hearts. God pardon what is past: and give us hearts to embrace the truth when it is revealed. This for the first conclusion.

2. Conclusion.

Supposing the parties aforesaid tardy, and faulty: yet I rather lean to the opinion of them, who hold the efficacy of the Sacrament not to bee hindered by the personall neglect of these, nor the infant deprived through the fault of his parents, and suretys: This seemeth most agreeable to the general tenent of the ancient Church: And St. *Austine* giveth us a reason thereof in his Epistle to B. *Boniface*: *Non propterea illi non regenerantur, quia non ab istis hac intentione offeruntur*: and a little after, *Offeruntur quippe parvuli*

*Aug. Epla.
23. ad Boni-
facium.*

*parvuli ad percipiendam gratiam
 spiritualem, non tam ab iis quorum
 gestantur manibus (quamvis & ab
 ipsis, si & ipsi boni & fideles
 sint) quàm ab universa societate
 sanctorum, atq; fidelium.* The
 summe whereof commeth to
 this, that albeit the persons
 who present infants to bap-
 tisme, may not intend to re-
 ceive any spirituall grace for the
 infants, yet this is no impedim-
 ent to Gods ordinance: be-
 cause the act of presenting the
 infant to baptisme, is not the
 act of them alone, who hold
 them in their hands; but the act
 of the whole Congregation, yea
 of the whole communion of
 Saints: So that though these
 parties imployed in the busines
 do faile of their duty, yet the
 better and sounder part of the
 Congregation, and Communi-
 on of Saints believing and do-
 ing as they ought, God doth
 not impute the ignorance and
 mis-

mis-beliefe of these, but graciously accepteth the other. And whereas it might seem doubtfull in case of the parents infidelitie and misperswasion, hee addeth, *Nolo te fallat illud, ut existimes reatus vinculum ex Adamo tractum, aliter non posse dirumpi, nisi parvuli ad percipiendum Christi gratiam à parentibus offerantur. Nam & ab aliis & à sacris virginibus parvuli expositi offeruntur, sc. ut sicut sauciato, & semivivo, is erat vicinus qui misericordiam fecit: sic, &c.* Be not deceived, think not that infants are barred, except their parents present them: No, as he was neighbour to the wounded man, that relieved him: so hee is (in this case) a parent to the infant, who doth present him to the Sacrament, and doth what the Father should do: and what he doing, there is no doubt but the infant is regenerate in, and by the blessed Sacrament.

No

No doubt I say : For what scruple soever a Caviller may cast, in case the Parents, Sureties, and others do fail of their dutie : yet supposing them not to faile, I make no doubt, but the Sacrament is effectuell. My reason is, Because all Gods Ordinances must needs be effectuell, according to his institution: that is, Efficacious in their operation, according to his ap-
poyntment, and work that for which he hath appoynted them: Consequently Baptisme effectuell to produce the worke of Baptismall regeneration, the worke of Union and Incorporation with Christ : and consequently freedom from the guilt and dominion of sin.

The truth whereof, as none can doubt, except hee would question the wisdom and power of God. So of all others, they which deny the Activity and concurrence of mans free will

will with the Spirit of grace in the work of mans conversion; these have least reason to stick at it: Because, I see not what can better confirm their opinions, and prove that man is meerly passive in the worke of conversion, than this doctrine of Baptismall Regeneration. For indeed what shew of Free-will can there be here, where as yet there is none act of will at all? Infants are meerly passive.

Objection. Against this Doctrine of Baptismall Regeneration, there lyeth this main objection which I will briefly answer, and so proceed to what remaineth, *viz.* That Divines in the Pulpit do so presse the dutie of attendance upon the meares of Conversion, as presupposing none to be regenerate, till he be converted by the Word: All the rest are usually accounted as men in the state of unregeneration.

Solution

Solution : it is true : they so speake indeed , and the reason hereof is. 1. Some doe acknowledge no present efficacy of the Sacrament at all to regeneratiō : no wonder therefore if they doe ascribe all to the Ministry of the word, that is, to the spirit working by the word, and so account all to bee unregenerate, upon whō the word hath not wrought 2. Others that know the Sacrament to bee effectuell to the regeneration of infants doe yet know that this Baptismall grace is insufficient to the Salvation of men-growne. It was available for the state of infancy, to them a state of Salvation, as the Church teacheth them to stile it, and to blesse God for it. But afterward when they become actuall sinners they must become actuall penitents. And as they have cōtracted a new guilt: so they must seeke for a new grace: otherwise the first will be found

found insufficient to salvation. Now, because it is not much different whether there be none at all, or nothing to the purpose; hence it is, that divines do other-whiles so speake of men, till Faith bee wrought in them by the word, and grace confirmed in them by the second sacrament, as if there were none at all. The reason of the insufficiency of Baptismall regeneration, (if lost and forfeited by actuall grosse sin not repented of) to the iustification, and salvation of men growen, is two-fold.

1. The root of corruption doth stil remaine: though the guilt be pardoned and the dominion discharged; yet the root is not taken away: concupiscence doth still remaine in the regenerate. Neither is this root dead and rotten, but doth daily sprout, and send forth buds & branches, which if not daily pruned and pared, wil grow up, & beare fruit,

fruit, even the fruit of death.

2. God hath appointed to pardon none that are men-growne, but upon their personall Repentance, to save none such but upon their personall Faith; for which end the Ministry of the Word is appointed, and provided to worke these Graces in them: by the Law to bring them to Repentance, and by the Gospell to bring them to Faith in Christ: So that suppose corruption did not produce daily danger: yet when their years hath brought them to the state of men-growne, they must apply themselves to seek out the qualification. Milke (we say) is good nourishment for babes: but men must have meat, and souldiers double allowance. Vpon these reasons and the like it is; that divines do say, Baptismall regeneration is not of it selfe sufficient to the salvation of them that are growne up, and come to
yeares

years of discretion. Consequently, that notwithstanding the truth of this doctrine teaching Regeneration of infants by baptism: yet may they not unfitly in pressing the former duty speake to them, as to men unregenerate, &c. Because a new kind of Regeneration, at least a new degree thereof must be wrought in them, else the former is unprofitable to them now, and as good as nothing. To them (I say) now that bee come to yeares: but while they were in their infancie, it was available to their salvation. Consequently the ground of comfort to parents in respect of their Children dying in the age of infancy.

3. **U S E.**

Of Exhortation.

1. *To Parents.*

AR E all Christians freed from the dominion of sin, because dead to sin: and dead to sin, because in their Baptisme partakers

partakers of the death of Christ, and so dead with him, yea buried with him in baptisme. All Christians, yea the infants of Christians, are they also freed?

See then, what just cause there is to appoynt the Minister to call upon the Congregation to give thanks for this so great benefit, and with one accord to make prayer unto Almighty God in behalfe of the Infants, that they may lead the rest of their life according to this beginning.

See what just cause there is to lay a charge upon the Sureties, to see that the Children be virtuously brought up, to lead a godly & Christian life. A charge which howsoever it be little or nothing at all regarded by many, (who to beguile themselves in this, and to put off the thought of this charge from them, have changed the ancient name of Sureties into a new-devised

devised terme of *Witnesses*) yet shall this charge be one day required of them.

How much more of the Parents, to whom I desire to adresse this word of exhortation; Watch carefully over your children, O you that be Parents, that they be not re-inflaved, not again intangled in the slavery of sin and Sathan: Watch over them with all diligence, to prevent the danger of Infection. Their age is easily infected, it is apt to take infection, even by presidents and examples: There need no precepts and persuasions to undoe them, to draw them to evill: presidents can do it fast enough: their Childhood is an apish age, apt to imitate, especially what is naught: what you do, they wilbe doing so too: looke to your hands, your tongues, nay to your eyes, when children are in the roome. Nay more, even the servants in the house,

See the exhortation urged by B. Jewell in his Treatise of the Sacraments: See the Treatise at the end of his works.

house, nay their play-fellowes in the street, nay any of these can infect them : nay will doe it, except you be wary, and watchfull to prevent it.

Motives are not wanting. Of many this not the least: that these infants being borne in sin, & so the children of wrath (in which you had an hand also, by you, and from you they received this corruption) God of his infinite mercy upon your intreaty adopted the to be his own, & by that blessed Sacrament freed* them from the guilt, & from the bondage of sin : And having thus freed them hath committed the to your care, made you their Tutors, and Guardians to looke to them, to watch over them.

If through your negligence Sathan, who being once dispossessed seeketh to repossesse the soul again, and being once repossessed is more hardly ejected than at the first. If (I say) through

through your negligence, he doe gaine upon them and re-enslave them : shall not this be required at your hand? How much more, if you betray them (as it is the unhappinesse of some children to have none so backe friends to the good of their soules, as their own parents) if you betray them by your evill examples, and worse perswasions? Know you not that God hath a greater portion in them? they are more his than yours: he is the sole father of their spirits, you only of their bodies : nor that neither, but by his speciall concurrence : Hee it is that doth open the womb, and give conception.

If tutors be carelesse of your children, you doe expostulate with them : and justly: too how much more, if (as *Livius*, and *Plutarch* relate the story) like that schoolmaster of Falisci they should betray them to the

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enemy :

*Livius De.
cad. lib. 3.
Plutarch. in
vita Camilla*

enemy : and shall not God ? to you hee delivered them freed from slavery : shall hee not say unto you ; where bee the children I gave you ? where be their souls committed to your charge ? Will you say : they are lost, enslaved to Sathan: but through whose default ? Was it not your negligence ? Nay was it not your faithles and false dealing ? If so; think you' it shall not be required ? shal the blood of the people perishing in their sins be required at the hand of the negligent pastor ; & shall not the blood of your unhappy childrẽ be required at the hands of you their ungodly parents ? ungracious guardians ? Note: that as this watchfulnes over their children is the common care of both parents: so for mothers, let mee bespeake them in speciall manner to watch over the infancy of their children; and whereas they have a double advantage to worke good

good upon their little ones. *viz.*
The tenderneſſe of age, that is
easily bended: and hourly
dependance upon the mother
(while the father is aſent, and
abroad, they are ſtill with the
mother) who in this I ſay have
a double advantage to inſtill
goodneſſe into the children: yet
ſuch is the careleſneſſe of mo-
thers many times (indeed too
often) that they ſuffer either
wantonneſſe, or frowardneſſe
to get ſuch an habite, that
all the endeavour of the father,
tutor, maſter is too little to
weed it out againe. There-
fore doe I deſire to preſſe this
duty of watchfulneſſe upon the
mother alſo: not to exempt
the Father: but to prepare a
more ready, and more eaſie
worke for the father, who muſt
no leſſe watch over their youth,
and growth, than the mother
over their infancy and child-
hood: yea help her in the one,

as he desireth her helpe, advice and counsell in the other : that so together they may performe this first part of the parents duty, which this doctrine presseth upon them *viz.* To watch over their children now made free men, that they be not re-enslaved.

A second Branch of their dutie, is, betimes to acquaint them with the Benefit of this their Freedom. As sayth our Church to the Sureties : It is your part, and duty, to see that these Children be taught so soone as they be able to learn *What a solemne Vow, Promise, and Profession* they have made by you. So say I to the Parents : It is your part and duty, to acquaint your Children, so soone as may be, with this great benefit, which is bestowed upon them in their Baptisme : Many things you are to teach them, that like *Timothie*

thie from a childe they may know the holy Scriptures, and bee acquainted with their duty toward God. Among the rest, this is not the least good helpe to further them in grace, and holinesse, If you cause them to know what GOD in mercie so timely prepared for them, so graciously bestowed on them. This will prepare their hearts to love God: and love, we know, is the Mother, & Nurse of all obedience. Many are Gods favours: this of their redemption, their freedom from the dominion and guilt of sin, let it not be forgotten.

Was Israel bound to teach their Children Gods mercie in delivering them from the bondage of Egypt, and servitude of *Pharaoh*? and should not Christians teach their Children this mercie of God, in delivering them from bondage of sin, and servitude of Sathan?

This being done, you shall doe well to call upon them to sue forth their Liverie, and get this Charter of Freedom (conferred upon them in their Baptisme, and so theirs in right, and interest, from that day forward) to get it, I say, confirmed to them, renewed upon them: Baptisme hath bestowed it on them: yet the comfort of it is not so full, so feelingly made theirs, till they take notice of it, apprehend it, get it renewed, and re-confirmed: For which end, no need (you know) to bring them againe to Baptisme: It was *Nicodemus* folly to ask that question: *How can a man that is old be born againe? Can he enter the second time into his mothers womb to be borne againe?* No *Nicodemus*, there is another ordinance of God to effect this second birth: so here, no need for yong men to return to the font to be rebaptized. No, there

there is another ordinance appointed for it, a second sacrament, to confirme and ratifie what the former did grant unto them. To this let them make hast to addresse themselves, there to receive it: And let it be your care to call upon them: Onely forget not to put them in mind, that an act of their own must come in between: sc. The personall performance of what their suretyes promised in their names. It must be their care, to renue that former vow of abrenunciation: to beleeve the promise of freedom from guilt, and dominion of sin; to challenge it by the prayer of faith in their addresse to that blessed Sacrament. This done by them, (and therein the help of your prayers shall not a little avail them, and the prayers of the Church, attended with that too much neglected ordinance of episcopall benediction shall be found effe-

etual) This done I say, you may comfortably assure them, they shall receive what they desire, a cōfirmation of their former charter, this Charter of freedom of my text, that so being set free, & fully enlarged from the dominion & slavery of sin, they may no more serve it, no longer live in it.

2. *To all Christians.*

AND now to them, and you both : indeed to all that by the blessed Sacrament of Baptisme haue received this Charter of freedom ; and by that other sacred Ordinance have had the same confirmed, to them, I say : and yet, not I, but the Apostle : not the Apostle, but the Lord himselfe: walke worthy of this vocation wherewith you are called : walke,
as

as freemen : doe not, as many doe, re-enslave your selves to sin, and Sathan. As the Apostle, putting the *Ephesians* in mind, that they were once darknes, but now light in the Lord, doth there-upon build this exhortation. *Walke as children of the light* : that is ^{*} honestly, or decently, as in the day: so would I say to these, that are now the Lords free-men : you were once servants, and slaves : but now enfranchised, and made freemen: therefore walke, as it is meet for freemen : why should you not stand fast in that liberty wherewith Christ hath made you free ? Why should you be again entangled with this yoke of bondage ? Is it not enough, that in time past you have served divers lusts, and pleasures ? That you have wrought the will of the Gentiles ? Know you not that he that hath suffered in the flesh hath ceased from

Eph. 5.

* εὐχαρίστως.

Tit. 3. 3.

Pet. 4. 2. 3.

from sin, and that for this end. That hee no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God?

Let me descend to particulars, and commend unto you three branches of this Christian duty: I shal borrow them from our Apostle in the verses following: that so, neither you be deluded, nor I deceived in the application. The first is in *vers. 11. Existimate*: reckon yee your selves dead unto sin. The second in *vers. 12. Ne regnet peccatum*, let not sin reigne, &c. The third in *vers. 13. Nec exhibeatis*, yield not your members, &c.

Begin with *Existimate*, Reckon your selves dead unto sin. Good reason to begin with this: Indeed there will be no place for *Ne regnet*, till we have learned this *Existimate*: Noble mindes doe still produce more noble actions: but feare is the evidence

evidence of degenerate spirits. Great spirits become the sons of Princes: There is place for holy disdain in the hearts of Christians. It was a worthy resolution of noble *Nehemiah*: *Should such a man as I flye?* So would I willingly infuse into the breast of every Christian: Should such a man as I serve, and become a slave to sin and Sathan? Let them serve that were never freed; I have been set free from that former slavery: I am born again of Water, and of the Spirit, ingrafted into the mysticall body of Jesus Christ: shall I still make brick in Egypt, live in sin, walk in darknes? God forbid. This is a good beginning: but if not seconded, it comes to nothing: Not the words of boasting, but the deeds of valour, shew the heroick spirits of noble persons.

Next to *Existimate*, this reckoning, is, *No regnet*, Let not
 sin

Nehem. 6.
 11.

sin reigne in your mortall Bodies.
 Not reigne: I doe not say, *Ne*
insir, Let it have no being: I
 know it will have a being, do
 what you can. And yet I would
 have you aspire to that also:
 That not a weed bee left in the
 garden, not a sin remaining in
 the soule. Aspire (I say) pres
 forward to this marke. Truth
 indeed, you will not obtain this
 desire: yet the desire will doe
 no harm: Sinfulness doth still
 remain in the man that is most
 regenerate: Experience findes
 it so. The story sayth of the
Canaanites, *That they would*
dwell in that Land: i. e. whe
 ther Israel would or not: so
 may we say of sin, it will dwell
 in the soul; but howsoever, *Ne*
regnet, let it not have dominion
 over you, not reigne in you.
 To reigne is to have supreme
 authoritie: so that none either
 do, or dare resist. This it is to
 reigne: And sin is said to reigne,
 when

Judg. 1. 27.
 35.

when it hath gotten either a quiet possession of the soul, or a powerfull subjection: when, as a King, hee doth give lawes, impose tributes, exact obedience, without resistance, and contradiction. To this Kingdome will sin presse hard, yea, and prevaile, except you bee very watchfull. The *Gibeonites* were content to live in subjection, so they might enioy their lives. Not so the *Philistims*, an unquiet Nation: Sin and Sathan like to these: would Sathan bee content, that sin might have only a being, lesse care were needfull. But nothing will serve, except a Regiment. This doth sin seek for: and except much care and watchfulnes bee used, it will prevaile. Therefore I say, hinder it all you can. *Let not sin reigne*: Not sin, I doe not instance in this or that sin: I do not say, let not drunkenness, & whoredom, let not covetousness and

and contention: let not cruel-
tie and revengefulnesse, lust and
wrath,&c. And yet I say also, let
not theire reign. But as not these,
so not any other; not any sin:
not that sinfulnessse of nature,
which is the root and spawne of
all: let not this reigne in your
mortall bodies.

And I pray, doe not mistake
me, though I adde *in corpore*,
not in your body. I doe not
give any licence that it should
reigne in the soule: Nay, much
lesse in the soule. It were to lit-
tle purpose to look to the Body,
to watch over the safe-guard of
it: if the soule be surpris'd, and
quietly yeelded: but in mentio-
ning the body, I doe spare
you; this is in your power, at
least more than the soule. We
finde a threefold seat of corrup-
tion in the man: sc. his Mind,
his Will, his Body: Hence a
three-fold degree of sins pro-
gression. Motions in the minde,
Lusts

Lusts in the Will, Actions in and by the body. These last alone are in the power of man, by the help of grace to keepe in good order: not so the other. Now albeit the other may doe harme enough, while the reigne of sin is prevented in the body, yet is not this exhortation needlesse: Because he that doth what he can, is in a faire way to have either pardon, or power to doe what as yet hee cannot. Contrarily, this is the just condemnation of thousands, they know their owne weaknesse, and complain thereof. They plead their impotencie; But strive not at all to do their best endeavour: like unfaithfull debtors: not willing to tender those few pence they have, being yet indebted many pounds: and as in mentioning the body I did spare you: So doe I also herein direct you: a good mean to prevent the
reigne.

reigne of sin in the soule, is to prohibite it in the body : know we not, that sin receiveth increase of strength from the body ? Increase I say : I doe not say, it receiveth admission of being, but increase of vigor, and strength from without, that is, from the body. By the cinque-ports of the senses is much corruption let into the soule, and by the distempered torrents of the passions is the same increased : consequently, by diswonting, by withdrawing all occasions the power of sin decayeth: as other habits, so this of sin, by use, and custome doth gather strength ; and again doth lose it by discustome of its exercise.

And this leads me fairly by the hand to the third branch of this duty enjoined. An happy mean to set fairely forward this second parcell of our duty : the worke of mortification.

The

The third is: *Nec exhibeatis*: neither yield your members, as Instruments, or weapons of unrighteousnesse unto sin: your members: not the tongue, the eye, the eare, the hand, but especially not the heart; yield not these to be *ἑπὶ ἀδικίας*, neither Instruments of acting, nor weapons of defending: This is a fault, a foul fault in too too many: some doe yield their members the instruments of iniquity: their heart to plot, and project; their hands to work, and give it being: Their hands are full of blood: nay they devise iniquity upon their beds: they covet fields and take them by violence: with their tongues they have used deceit: the poyson of Asps is under their lips: their mouth is full of cursing, and bitternesse, evill speaking, lying, and slandering: their throat and belly devoted to the service of gluttony, and drun-

Esay 1. 15.
Micah 2. 1.

Rom. 3. 13.
14.

A&. 17. 21.

2 Tim. 4. 3.

Iosh. 7. 21.

King. 21.

Mat. 5. 23.

Mat. 10. 15.

drunkennes; their ear still itching after noveltyes, and new preachers. Their eye still coveting; either the wedge of gold as *Achan*; the neighbours field as *Ahab*, or the forbidden fruit of a strangers beauty: lust still enters by the eie: or which is worse, wrath, and envy giveth it *קט' עוול* the name of evill: an evill eie, the over frequent fault of this evill age: Thus do some yield their members to bee the instruments of action: others there be that yield their members to bee *ZeiNa De GNaVeLA*, weapons or armes for defence; as the Syriake text, and the English margent do read the word: the tongue to plead for evill: their hand to fight for it. That is the abhorred sin of many a leud Lawyer, and flattering preacher. This the detestable, and damned endeavour of wrathfull Ruffians, and swearing souldiers. Thus doe

doe some : and this is an evidence of sin reigning in the body. Now saith our Apostle: *Do not you so: yield not your members, as the Instruments, or weapon of unrighteousnesse* ; Yield them not to sin, that is, suffer not sin thus to imploy them, thus to abuse them, suffer not said I ? that is not all : the word is *μὴ παραστήτε*, do not present your bodies to sin, with a readinesse of mind, & willingnesse of imployment. Happily, sin will invade, and set upon you with an irresistible violence, and lead you captive, as St. Paul complaineth: now saith our Apostle *I doe not blame you for this* ; but if you shall *παραστήτε* yield, and present your members : If when sin sayth, whom shall I send about such a businesse, where shall I finde a fit instrument for such an imployment ? you bee ready to answer, Send me, imploy my heart, and hand, and tongue,

So the
word trans-
lated in
Rom. 13. 1.

tongue, and what you will. This is blame-worthy: nay justly damnable in a Christian: therefore do it not. *Yield not your members, &c.*

Thus have I in the words of Saint *Paul*, presented to you, and pressed upon you this dutie of Mortification in all the branches thereof. 1. *Reckon your selves dead to sin*, and so freed from the dominion of it. 2. *Let not sin therefore reign in your mortal bodies*. 3. *Neither yield your members either as instruments of acting, or weapons of defending*: I know what you will be readie to reply, I will only give answer to it, and so conclude.

You will, I suppose, reply thus: The counsell is good: but how to comply with this dutie, how to performe it, as yet I see not. Alas, with all my heart would I maintain my freedom, and hinder the reigne of sin. I know, and feare the dan-

ger of this reigning sin : it hath already made my body mortall; and if not prevented, it will bring a death upon my soul also : But alas, how should I helpe it? sin is subtile and strong, and who can resist the violence thereof?

To this I give answer.

First, *from the grounds of Religion.* It is a Rule, that all Admonitions and exhortations of God to Man, do either presuppose an abilitie in man, or proffer it to him. Consequently, if man either be already able to doe what God requireth, or may receive ability from God to performe obedience, hee hath no reason to complain: much lesse to seek excuses from unabilitie; as all other, so this in particular : and therefore look to it: it is your duty, you may not withdraw obedience.

Secondly, *I give answer*

In the words of St. Paul, *vers.*

14. *Sin shall not have dominion over you.* This *Old man*, whom you account the *strong man*, he shall not *dominere* over you, *volentes volentes*; understand it so: Except you doe voluntarily subject and enslave your selves by yeelding; sin shall not prevaile against you: In your first engrafting into the mysticall body of Christ, sin receiveth such a crush, such a wound by the power of Christs death, that except we be carelesse to make use of our advantage, except willing to accept his dominion, he shall not prevaile. To this effect *St. Chrysostome*, and from him *Theophilact*, and *Saint Bernard*. This your old man is crucified with Christ in and by your baptism: except you take him down from the crosse, he hath not power to enslave you: Not you, deare Christians: against others he may, and will: not you. How so? For you are
not

Nisi nos sub-
jecerimus

Christo:

Nisi enim
ipsum succubu-
erimus.

Theoph.

Nisi aperias
non inva-
bit. Nisi

spon te cesse-
ris, non no-
cebit. Bern.

not under the Law, but under Grace. The Law, much like to the Task-masters of Egypt, exacted the tale of Brick, but afforded no straw: The tale of Brick, that is, plenary and perfect obedience to all and every branch of all the Commandments: No straw, that is, no helpe and assistance of Grace to do the duty enjoined, so that by the Law man might see himselfe miserable: but finde no remedy. But saith our Apostle, *You are not under the Law*: not in this state & condition that you shold taste the rigour, & fear the stripes for the non-performance of what you are not able to do: No, you are under grace, in a state both of liberty and assistance. Of *Liberty*, being by grace freed, though not from the tale of brick, yet from the rigorous exaction, Nay, from the tale of brick, in respect of what the Ceremonial law enjoined. That is
dis-

disannulled, though the morall Law be still established.

Of *Assistance* and abilitie: as of doing what you ought to do; so of denying, and resisting the power of sin and Sathan. Hence it is, that I (sayth our Apostle) do presse these duties upon you; Because I know that this state of grace wherein you stand, hath so freed you from the service of sin, that except you will betray your owne freedom, you cannot be re-embondaged.

Briefly then, deare brethren, the words of St. *Paul*, return to this (and I pray you mark it) It is enough for heathen, and such as have wiped off the water of their Baptisme by their Apostasie, to plead their impotencie, and say, we cannot. As for Christians, they have many good helpes of assistance to subdue sin, if they please to make use of them: shall I give you a taste of the principall?

1. There

I. There is the blood of Christ streaming in the blessed Sacraments. This is that fountain set open to *Judah* and *Jerusalem* for sin, and for uncleannesse. In the Sacrament of Baptisme, the blood of Christ is not unfitly by some of the Ancients compared to the Red-sea, in which the Egyptians were all drowned. In the other Sacrament it is not unfitly represented by the wine, whose proper tie is to quicken and strengthen the spirits. In this blood of Christ hath the Christian a special interest. Doth any finfull corruption, any turbulent passion seek to dominere, to lead thee captive? bring it to this Red-sea, and cast it in again and againe, *toties quoties* till it be drowned. Dost thou want power and strength to resist, or rather to conquer those unruly lusts of the flesh? draw neere, and drink of the blood of Christ.

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This

Aug. Serm:
85. de Tem-
pore.

This shall put into thee the spirit of might and power, to make thee both willing to resist, and able to prevaile against any sin, and fittull corruption whatsoever.

2. There is the communion of Saints : in which all Christians have an interest, as being members of the body. Not so the heathen. Now we know that our blessed Saviour, when he had suffered the sharpnesse of death, set open the kingdom of heaven to all believers, open to receive their prayers : so that every Christian in severall, and private praying, hath an assured ground to hope for audience and acceptance. How much more when with joint-forces the whole Church doth offer an holie violence to the Throne of grace, *vis hac Deo grata est*. This pleaseth God wonderfull well: and it must be a verie hard matter indeed, which the Communion

*Tertul. Apo-
log. cap. 39*

munion of Saints shall not obtaine of God. So then, is there doubt and danger from sin and and Sathan? Hast thou prayed, and not prevailed? goe then to the communion of Saints: desire their prayers in thy behalfe: This is the way to gaine the spirit of grace, a new supply of power, and strength against the dominion of sin, and Sathan.

I have shewed you what helps a Christian hath. I may not forget to ad this Caveat: that if he desire to have the benefit of these according to his interest: then he must be carefull not to forfeit this his interest: this is the fault of over-many: whence it is that neither the blood of Christ, nor the Communion of the Churches prayers can procure that helpe of grace, which (God knoweth) they want.

The saying of St. Cyprian is a truth; no hard matter to pre-

*Facilius im-
petratur
quod petitur,
quando is
pro quo
petitur, se
non indig-
num osten-
derit.*

vaile for him, who hath not made himselfe unworthy : and contrarily, no wonder if the Churches, and the Apostles prayer returne empty when the son of peace is not in the house. Apply it thus. If thou shalt wittingly run into temptation, and pursue the Persons, and places, which heretofore have beene to thee the occasions of sin : If thou shalt foster, and cherish the flesh with daily feasting, and nightly Ryoting : nay if thou shalt not watch against the occasions of those tentations, which the world affordeth : If thou shalt not with temperance of diet, nay with abstinence and fasting seeke to subdue thy body : to crucifie the flesh, with the lusts thereof, in vaine shalt thou expect, to find the helpe, and assistance which thou pretendest to desire. I say (pretendest) for he that doth indeed sincerely desire will seriously

seriously endeavour it : by doing what is in his power to doe. But this is that that shall justly convince, yea, and condemne many that complaine of their wofull slavery, and bewaile their impotencie : this I say, that they doe not what is in their power to doe : they say they cannot, but indeed they will not : can they not keepe themselves from haunting the Taverne, and tap-house : did they in very deed abhorre the sin of drunkenesse ? Can they not fast, or at least abstain from the fulnesse of drinke and diet, if indeed they loathed the noysome lusts of the flesh, and the sins of uncleannesse ? yes doubtlesse : they could doe this, and more too : but because they will not, therefore it is, that in the use of the means before prescribed, they doe not gaine what they did desire.

To shut up all therefore in a

word, whosoever doth indeed desire to mortifie and crucifie the flesh, and the lusts thereof: to drive out the dominion of sin, that it may not reigne in thy mortall body: follow these rules, and God shall crown thy desires accordingly.

VII. Doe what thou canst by the helpe of that little strength which thou hast received, be not herein wanting to thy selfe, refraine ill company: abandon the places of infection. Use temperance and abstinence. Embroyle not thy selfe in the businesse of the world: Avoid occasions.

2. Seeke that of God, which as yet thou hast not, sc. a new supply of further grace: Herein the prayers of the Church, and the Communion of Saints shall much availe thee.

3. Attend, and wait upon God for his gracious granting of thy desires. Wait upon him I.

say

say in the blessed Sacraments :
these be the cōduits of convey-
ance, the Instruments of the spi-
rit by which hee doth worke
Grace in the hearts of them, that
seriously desire to receive the
same. When therefore thou dost
addresse thy selfe unto the Sa-
crament, get thee to the throne
of grace, and in these, or the
like words present thy request
of grace, saying, O GOD the
Father, who gavest thy son to
shed his Blood for the sin of
man : O God the son who
sparedst not thy blood, but
pouredst it forth for the good
of man : O God the holy Ghost,
who by the Sacraments dost
apply this precious blood of
Christ to the Soule of man : O
blessed, and glorious Trinity,
who in the Sacrament of Bap-
tisme diddest for me crucifie the
old man, that the body of sin
might be destroyed, be pleased
O gracious God, now also in
this

this Sacrament to renew in mee the power and efficacie of the Blood of my deare Saviour, together with the power, and might of the holy spirit, that sin in me may be subdued, the guilt remitted, the service and dominion thereof removed. Lord I have beene a slave to Sathan, O now doe thou free mee from this lust, this sin of covetousnesse, drunkennesse, &c. O give me power and strength to prevaile against these enemies of my Soule, that thou alone maist reigne, and rule in my heart.

Do this, & at this time, and being thus pre-disposed : and thou shalt find, that the blood of Christ shall kill the power of sin in thee, and the spirit of grace shall make thee able to prevaile against all thy corruptions : nor can the possession of sin be so rooted, and firmly settled in the soule, but this course, and custome of holy endeavours wil be

wilbe able to eject it, and dis-
posseſſe the power of Sathan.

I have now done : take brief-
ly the ſumme of all in theſe few
Aphoriſmes, fitted for memo-
ry, and meditation.

1. Chriſtians ought not to
ſerve ſin, nor any longer to live
in it, why ſo? Becauſe they are
freed from the guilt, from the
dominion of ſin: and why ſhould
a free man ſuffer himſelfe to bee
re-enſlaved?

2. Chriſtians are freed from
ſin. How ſo? Becauſe they are
dead to ſin : and he which is
dead is free : his time is up.

3. Chriſtians are dead to ſin.
How ſo? Becauſe they are cru-
cified, dead, and buried with
Chriſt : The ſon of God hath
made them free.

4. Chriſtians are crucified,
dead and buried with Chriſt.
How ſo? Becauſe Baptiſed in-
to Chriſt : into his death :
there begins their union, and
com-

communion with him.

In a word. By Baptisme they are crucified with Christ, and buried with him: and therefore dead to sin: and if dead to sin, then freed from the dominion of it: and if freed from it, then ought they no longer to serve Sathan, to live in sin.

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